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THE
AYENBITE OF INWYT.

THE
AYENBITE OF INWYT

WRITTEN IN

THE DIALECT OF THE COUNTY OF KENT

BY DAN. MICHEL OF NORTHGATE

IN THE YEAR 1340

NOW FIRST PRINTED FROM THE AUTOGRAPH MS. IN THE BRITISH MUSEUM.

EDITED BY

UNIV. OF
CALIFORNIA

THE REV. JOSEPH STEVENSON, M.A.

VICAR OF LEIGHTON BUZZARD.

PRINTED FOR THE

Roxburghe Club.

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MDCCCLV.

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1855

Figure 1 consists of two line graphs. The left graph plots 'Growth rate (log CFU/h)' on the y-axis (0 to 1.5) against 'Temperature (°C)' on the x-axis (20 to 45). It shows two data series: a control (open circles) and a mutant (filled circles). Both series show a peak in growth rate around 37°C, with the control reaching a higher peak (~1.4) than the mutant (~1.2). The right graph plots 'Growth rate (log CFU/h)' on the y-axis (0 to 1.5) against 'Temperature (°C)' on the x-axis (20 to 45). It shows two data series: a control (open circles) and a mutant (filled circles). Both series show a peak in growth rate around 37°C, with the control reaching a higher peak (~1.4) than the mutant (~1.2).

NOTES

AYENBITE OF INWYT.



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The Roxburghe Club.

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P R E F A C E.

ALTHOUGH the “Ayenbite of Inwyt” is here presented to the reader in a dress which is purely and emphatically English, yet the work itself has no claim to an English origin. It is an adaptation, or perhaps rather a translation, from a French moral treatise which was composed in the year 1279, for the use of Philip the Second, King of France, by his confessor Frère Lorens, or, as he is styled in Latin, Laurentius Gallus, of the Order of the Friars Preachers.*

This French original occurs under a variety of designations. Its most correct title is “*Le Somme des vices et de vertues*,” but it is sometimes styled “*Li libres roiaux de vices et de vertus* ;” sometimes “*Le Miroir du monde* ;” sometimes “*Le livre des Commandemens* ;” but more commonly “*La somme le roi*.”

In the British Museum there are at least two copies of the original French. The former of these, Cleopatra, A. v., is a quarto volume elegantly written upon vellum, about the year 1300 ; the second, the Royal MS. 19 C. II. is of a somewhat later date, and may be referred to about the year 1330. In both these manuscripts there occurs a note at the end, in which it is stated that the work was compiled for the use of Philip the Third of France, by a Friar Preacher, in the year 1279.

* See Hist. Littér. de la France, xix. 397.

In both of these copies the text begins with the words, “ Le premier commandement que Dieu fist et commanda est cestui,” corresponding with p. 2 of the text here printed. And they both end thus: “ que nous maint en sa compaignie, la ou est perdurable vie. Amen ; ” as at the bottom of p. 210.

The French work was exceedingly popular in France during the middle ages. The authors of the *Histoire Littéraire* state that no less than twenty-four copies of it are to be found in the *Bibliothèque du Roi*; probably others occur elsewhere. There are also three copies of a Provençal version; one in Flemish (of which three printed editions appeared in the fifteenth century); one in Catalan; two in Spanish (according to Quétif and Echard, but which the authors of the *Histoire Littéraire* could not trace), and one in Italian.

A portion of the French work, that namely which treats of the vices and virtues, was printed at Paris by Antoine Vérard; but without date.

It is, however, with the English versions of this treatise that we are most concerned. Besides that which is here printed, there are at least two others which deserve notice.

The earlier of the two was executed about the end of the fourteenth or the beginning of the fifteenth century, a copy of which is among the Additional Manuscripts in the British Museum (No. 17,013), where it bears the title of “ *pe boe of vices and vertues.* ” It is a folio volume, written upon vellum, without any indication of the place where written, or the time when, or the person by whom, the version was executed. The language is apparently that of one of

the midland counties. It begins thus: "þe firste comaundement þat God comandede was þis þou ne schalt not have divers goddes, þat is to seie, þou ne schalt have no God but me, ne honoure, ne serve, ne þou ne schalt putt þyn hope principali in no creatur."

The Bodleian MS. 283 (formerly NE. E. 7. 7,)* is a manuscript of considerable interest in the present inquiry, not so much from the text which it affords, as from the exceeding merit of the pen-and-ink drawings with which it is illustrated. It is not easy to do justice, in a description, to the invention which is exhibited in their conception, and the taste with which they are executed. The artistic feeling which pervades the whole is truly admirable. The manuscript (with which they are contemporary) may probably be referred to about the year 1440, or perhaps a little later. It is entitled "The mirroure of the worlde that some calleth vice and vertu." A note at the end tells us that "A frere off the ordre of prechoures made and compiled this booke open the Gospelle and open Holy Scripture and auctorities of Seintes atte the requeste of Kyng Phelip of Fraunce in the 3ere of our Lorde M. ij^e. iiij^{xx} and ix. Deo gratias." It is divided into 187 chapters.

The next version is that made by Caxton, which appeared under the title of "The book ryal, or the book for a kyng." Caxton took many liberties with his original, and prefixed to it a long introductory passage explanatory of the four laws which have been in operation in the

* No. 2338 in Bernard's general catalogue. It is in large folio, written upon strong, thick paper, each gathering of which is stitched within a vellum wrapper. It is much to be regretted that no trace exists which enables us to decide as to the place where, the time when, or the person by whom this interesting volume was executed. The drawings are worth the notice of all who are interested in the history of art.

world since its creation, namely, the law of nature, the law of concupiscence, the law of Moses, and the law of love and of grace. It is unnecessary to follow Caxton through these supplemental statements.

The earliest, and by far the most interesting, English version, however, is that which is here for the first time printed. It was completed, as its author informs us, in the year 1340, and we have his own authority for stating that it is written in the common dialect of the county of Kent. The object which the translator, “dan Michel of Northgate, ane brother of the cloystre of Sauynt Austin, of Canterberi,” had in view in adopting this course, is one which is worthy of all remembrance. In writing this book “mid Engliss of Kent,” he aimed at providing “lewede men” with the means of knowing their duty and doing it; and he here supplied them with a manual of instruction, which (making due allowance for some exaggerated statements on the one hand, and some defective teaching on the other) could not but have made its readers better men and better Christians, and we do willingly honor to Dan Michael for being among the first of those good men who taught Englishmen, in their own language, their duty to God, their neighbours, and themselves.*

* The following version of the Lord's Prayer and of the Ave Maria, written doubtless for the purpose of being committed to memory by the Kentish population of the time of Edward the Third, are the production of the same author.

Vadre oure þet art in hevenes yhalȝed by þi name cominde þi riche yworþe þi wil ase ine hevene and ine erþe bread oure eche dayes yef ous to day and vorlet ous oure yeldinges ase and we vorleteþ our yelderes and ne ous led naȝt into vondinge ac vri ous vram queade. Zuo by hit.

Hayl Marie of þonke vol. Lhord by mid þe yblyssed þou ine wymmen and yblyssed þet ovet of þine wombe. Zuo by hit.

Of Dan Michael we know nothing more than what he has told us in the following memorandum, and on the first and last pages of his treatise:—"þis boc is Dan Michelis of Norþgate, ywrite an Englis of his oꝛene hand þet hatte Ayenbite of Inwyt. And is of þe bochouse of Saynt Austines of Canterberi, mid þe lettres C. C."

It is chiefly in a philological point of view, however, that the "Ayenbite of Inwyt" commands our attention. It presents numerous illustrations of the middle English, which are of great importance to all who are interested in the history of our language, and the value of which will become still further recognised when a dictionary of our early and middle English shall be compiled.

In another respect the following pages are highly valuable. They afford us the means of solving what has hitherto remained a problem in the history of the language of our nation; the origin, namely, of the Kentish population, and of their dialect. It will be remembered that in his account of the distribution of the various tribes which peopled England at the period of the Saxon invasion, the venerable Beda states that Kent was occupied by the Jutes, whom he distinguishes from the Saxons and the Angles. If these Jutes constituted a nation distinct from the Saxons and Angles, it might fairly be inferred that traces of this difference of origin would exist in the language spoken in the locality in which they were planted. "The Ayenbite of Inwyt" disproves the assumption of any such separate origin. The language exhibits traces, indeed, of a local individuality of character, but nothing to imply a radical difference either in its structure or its vocabulary. It establishes the accuracy of the conclusions at which the able historian of the English Lan-

guage* had already arrived in his examination of this question connected with the origin of the Kentish population, and an analysis of its language converts into a certainty the inferences to which his historical inquiries had conducted him.

J. STEVENSON.

Leighton Buzzard, 15th April, 1855.

* See "The English Language," by Dr. R. G. Latham, § 16, pp. 10—13, ed. 1850.

þE VORE SPECHE.

Almizti God yaf ten hestes in þe laze of Jewes þet Moyses onderving ine þe helle of Synay ine two tables of ston þet were iwrite mid Godes vingre. and him zelf efter his beringe ine his spelle het hise healde and loki to ech man þet will by iborze. And huo þat agelt ine enie of þe ilke hestes him ffell þerof vorþench and him ffrive and bidde God merci yef he wyle by yborze.

þis boc is ywrite
Vor Engliffe men þet hi wyte
How hi ffolde ham zelve ffrive
And maki ham klene ine þise live.
þis boc hatte huo þet writ
AYENBITE OF INWYT
A verst byep þe Hestes Ten
þet loki ffolle alle men.

þE VERSTE GODES HESTE.

þe verste heste þet God made and het is þis þou ne selt habbe vele godes. þet is to zigge þou ne ffelt habbe God bote Me ne worffipie ne servi And þou ne ffelt do þine hope bote ine Me. vor þe ilke þet deþ his hope hezliche ine ffeþþe zenegeþ dyadliche and deþ aye þise heste. Zuiche byeþ þe ilke þet worffipeþ þe momenes and makeþ hire god of ffeþþe huich þet hit by.

Aye þise heste zenezep þo þet to moche lovieþ hire guod. gold oþer zelve oþer oþre þinges erþliche Huo þet ine þise þinges agelteþ zetteþ zuo moche hire herte and hire hope þet hi voryetep hire ffeþere an leteþ Him þet alle þise guodes ham lenþ And þervore he ffolden Him servi and þonki and toppe alle þinges lovie and worffipie alzuο þe tekþ þis verste heste. ✓

þE OþER GODES HESTE.

þe Oþer Heste ys þellich þou ne ffelt nime Godes name in ydel. þet is to zigge þou ne ffelt zuerie vor nazt and wyþ oute guode scele þet our Lhord him zelf ous vorbyet ine his spelle þet me ne zuerie ne by þe hevene ne by þe erþe ne by oþre ffeþþe þazles ine guode skele me may zuerie wyþoute senne ase ine dome huer me okseþ of þe zoþe. oþer out of dome in oþre guode skele and clenliche and skelvolliche. Ine none oþre manyere ne is no riht to zuerie and þervore huo þet zuereþ wiþoute skele þane name of our Lhorde and vor nazt yef he zuereþ vals be his wytinde he him vorzuereþ and deþ to ayans his heste and zuerþ dyadliche vor he zuerþ ayens inwytt þet is to onderstonde huanne he him vorzuereþ be þohte and be longe þenchinge Ac þe ilke þet zuereþ be his wytinde and alneway vor nazt oþer vor some skele kueade nazt kueadliche ake listliche and wyþoute sklaundre zuereþ listliche þales þe wone is kueadvol and may wel wende to zenne dyadliche bote yef him ne loki Ac þe ilke þet zuereþ hidousliche be God oþer be his Halzen and him to brezþ and zayþ him sclondres þet ne byeþ nazt to zigge þe ilke zenezep dyadliche. ne he ne may habbe skele þet he him moze excusi and þe ilke þet mest him woneþ to zuerie mest zenegeþ. ✓

þE þRIDDE GODES HESTE.

þe þridde heste is þellich Loke þet þou halzi þane day of þe sabat þat is Zaterdag þet is to zigge þou ne ffelt do ine þe day of þe sabat [Zaterdag] þine nyedes ne þine workes þet þou miȝt do ine oþre dayes Ac þou ffelt þe resti vor betere þe yerne to bidde and to serve þine ffeþere þet him restede þane zevende day of workes þet he hedde ymad ine þe zix dayes bevore ine huichen he made the wordle an ordaynede [diȝte]. þis heste volueþ gostliche him þet lokeþ be his miȝte þe pays of his inwyt God vor to servi more holylaker þanne [þis wordle.] þis word Zaterdag þet þe Iurie clepeþ sabat in as moche worþ ase rest.

þis heste ne may non loki gostliche þet by ine inwyt of dyadliche zenne vor zuich inwyt ne may by yne rest þer huyle þet he is ine zuich stat. And ine þe stede of þe sabat þet was straytliche yloked ine þe Yalde Laȝe zet holi cherche þane Sonday to loky ine þe Newe Laȝe vor our Lhord aros vram dyafe to lyve þane Zonday an þervore me ffell him loky and vrepie zo holyliche and by ine reste of workes oþe þe woke and more of workes of zenne and yeve him more to gostliche workes and to Godes servise and þenche ane his ffeþpere and him bidde and þonky to his guode and huo þet brekþ þane Zonday and þe oþre heȝe festes þet byeþ yzet to loky ine Holi Cherche zenegeþ dyadliche vor he deþ aye þe hest of God to vore yzed and of Holi Cherche bote yef he by vore zome nyede þet Holi Cherche grantep Ac more zenegeþ þe ilke þet dispendep þane Zonday and þe festes ine zenne and ine hordom and in oþre zennes aye God. þise þri hestes diȝteþ ous to Gode specialliche.

✓ þE VERþE GODES HESTE.

þe verþe heste is þellich Worffþe þine vader and þine moder vor þu ffelt libbe þe lenger yne yerþe. þis heste ous amonestep þet we ous loky þet we ne wreþþi vader ne moder wytindeliche and huo þet onwreþep his vader and his moder be his wytinde oþer ham missayþ oþer wreþþep mid kueade zenegeth dyadliche an brekþ þise heste.

Ine þise ilke heste is onderstonde þe worþffipe þet we ffolle bere to our vaderes gostliche þet is to þam þet habbeþ þe lokingge ous to teche and ous to chasti ase byeþ þe overlinges of Holy Cherche. and þo þet habbeþ þe lokinge of oure zaules and of our bodyes and huo þet nele bouze to ham þet habbeþ þe lokinge of him huanne hi techeþ þet guod þet me is yhyalde to done zenegeþ kueadliche and zuych may by þe unboʒsamnesse þet his is dyadlich zenne. ✓

þE VIFTE GODES HESTE.

þe vifte heste is þellich þou ne ffelt slaʒe nenne man. þis heste vorbyet þet non ne ffell slaʒe oþren vor awrekinge ne vor his guodes oþer vor oþre wycked skele vor þet is senne dyadlich þaʒles vor to slaʒe þe misdoeres riʒt vor to donne and loki and vor oþre guode skele hit is guod riʒt by þe laʒe to him þet ffell hit do and yhyealde is þerto.

Ine þis heste ys vorbode zenne of hate and of wreþe an of grat ire vor alse zayþ þe writinge þe ilke þet hateþ his broþer he is manslaʒþe ase to þe wylle and zenegeþ dyadliche and þe ilke þet bereth longe wreþþe ayens oþren vor zuich wreþe long yhealde and byvealde ine herte is ine wreþe and ine hate þet is dyadlich zenne and aye þise heste And yet zenegeþ he more þet deþ oþer porchaceþ fflame oþer harm to oþren wrongliche oþer is ine rede and ine helpe vor to do harmi oþren him to awreke þaʒles wreþe oþer onworþnesse þet geþ liʒtliche wiþoute greate wille an wilninge vor to harmi oþren ne is naʒt dyadlich zenne. ✓

þE ZIXTE GODES HESTE.

þe zixte heste is þellich þou ne ffelt do hordom þet is to zigge þou ne ffelt naʒt wilni velaʒrede vleffliche wyþ oþre manne wyf.

Ine þise heste ous is vorbode alle zenne of vleffe þet ine clepeþ generalliche lecherie þet is on of þe zeven dyadliche zennes þaʒ þer by zome bronches þet ne byeþ naʒt dyadlich zenne ase byeþ manie arizinges of vleffe þet me ne may naʒt all bevly and þo we ffell naʒti and wyþdraʒe ase moche ase we may naʒt vor to norici hit ne porchaci oþer be to moche mete oþer drinke oþer be evele þoʒtes to longe yhyealde

oþer be kueade takinges vor ine suiche þinges me may hadde harm of zaule. Ine þise heste is forbode alle zennen aye kende ine huet manere hy byeþ ydo oþer ine his bodie oþer ine oþren.

✓ þE ZEVENDE GODES HESTE.

þe zevende heste is þellich þou ne ffelt do none þiefþe. þis heste ous vorbyet to nimene and of-yhealde oþre manne þing huet þet hit by be wyckede skele aye þe wyl of him þet hit oþ.

Ine þise heste is forbode roberie þiefþe stale and gavel and bargayn wiþ oþren vor his oþen to hadde. And þe ilke þet deþ aye þis heste is yhyalde to yelde þet he heþ of oþre manne kueadliche yef he wot to huam and yef he not he is yhyalde to yeve hit vor Godes love oþer to done by þe rede of holi Cherche vor he þet wyphalt oþre manne þing mid wrong be kueade skele zenegeþ dyadliche bote yef he hit yelde þer ha ffel yef he hit wot and more hit do oþer yef he ne deþ by þe rede of holy Cherche. ✓

✓ þE EȜTENDE GODES HESTE.

þe eȝtende heste is þellich. þou ne ffelt zigge none valse wytnesse aye þine emcristen.

Ine þise heste ous ys forbode þet we ne lyeȝe ne ous vorzuerie ne ine dome ne wyþoute dome vor to do harmi þine emcristen and þet me ne lede nenne in wytnesse vor to ampayri his guode los oþer his grace þet he heþ vor þet is dyadlich zenne To ayens þise heste doþ þo þet misziggeþ guode men behinde ham be hire wytinde and by kueadnesse þet me clepeþ þe zenne of detraction and þo also þet herieþ þe kueade and hire deades of hire kueadnisse and of hire folies ywyte oþer yroȝe oþer yherd þet is zenne of blendigge oþer of lozengerie huanne me hit zayþ tovore ham oþer valshede oþer lyesinges huanne he þet me spekeþ of ne is naȝt present vor alle þos byeþ valse wytnesses. ✓

þE NEZENDE GODES HESTE.

þe nezende heste is þellich þou ne ffelt naȝt wylni þine neȝybores wyf

ne his wylni ine þine herte þet is to zigge þou ne ffelt naȝt consenti to do zenne mid þine bodye.

þis heste vorbyet to wylni mid wyl of herte to habbe velaȝrede vlefflich mid alle wyfmen out of spoushod and þe kueade tocenen wiþoute þet byeþ ymad vor to draȝe zenne ase byeþ kueade wordes of zuyche manere oþer yefþes oþer kueade takinges And þe difference of þise heste mid þe zixte above yzed zuo is þet zixte heste vorbyet þe deade wiþoute ac þis vorbyet þe grantinge wyþinne vor þe grantinge to habbe velaȝrede vleffliche mid wyfmen þet is naȝt his be spouse ys zenne dyadlich be þe dome of Godes spelle þet zayþ Huo þet ziȝþ ane wifman and wylneþ hir ine herte he heþ yzeneȝed ine hyre ine his herte þet is to zigge wyþ aperte wylnigge and mid þoȝte.

þE TENDE GODES HESTE.

þe tende heste is þellich. þou ne ffelt naȝt wylni þing þet is þine nixte. þis heste vorbyet wyl to habbe oþre manne þing by wyckede scele.

Ine þis heste is vorbode envie of oþre manne guode oþer of oþre manne grace vor þe ilke envie comþ of kueade covaytise vor to habbe þet guod oþer þe ilke grace þet he yziþ ine oþren and þe ilke covaytise huanne þe consentement and þe þoȝtes þer to is dyadlich zenne. and aye þise heste þaȝles lite covaytise to habbe oþre manne þing wy [by?] guode scele ne is no zenne and yef þer is any kuead arizinge wyþoute wylle and wyþoute grantinge to harmi oþren hit ne is no zenne and yef þer is zenne hit is liȝt zenne.

þis byeþ þe ten hestes huer of þe þri verste ous diȝt wel to God þe oþre zeven ous diȝt to oure nixte. þise ten hestes byeþ to eþen þet heþ scele and elde yhyealde to comme and to done vor huo þet deþ þerteyens be his wytinde zeneȝeþ dyadliche. ✓

þE TUELF ARTICLES OF þE CRISTENE BELEAVE.

þyse byeþ þe tuelf Articles of þe Cristene Byleve þet ech man Cristen ffell yleve stedevestliche vor oþerlaker he ne may by yborȝe huanne he

heþ wyt and scele and þerof byeth tuelf by þe tale of þe tuelf Apostles þet hise zette to hycalde and to loky to alle þon þet wyleþ by ybore. þanne þe verste belongeþ to þe Vader þe zevende to þe Zone the verþe to þe Holi Gost vor þet is þe bygginge of the beleave. Y leve ine þe Holy Trinite. þet is ine þe Vader and ine þe Zone and ine þe Holy Gost on God in þri persones Alle þise articles byeth ycontyened ine þe Credo. þet þe tuelf Apostles made huerof ech zette his.

þe verste article is þellich. Iche beleve ine God þe vader Almiȝti ffeppere of hevene and of erþe. þis article zette saynte Peter. þe oþer article belongeþ to þe Zone aze to his godhede þet is to zigge þet he is God and is þellich Ich beleve ine Yesu Crist oure Lhord Godes Zone þe Vader ine alle þinges þet belongeþ to þe godhede an is onlepi þing mid þe Vader bote of þe Persone þet is oþer þanne þe Persone of þe Vader þis article zette Sayn Jon þe godspellere. þe þridde article and the vifte þet volȝeþ efter belongeþ to þe Zone ase to þe manhode þet is to zigge ase þet he is man dyadlich þanne mid þe þridde article is ycontened þet he wes ykend of þe Holi Gost and ybore of þe mayde Marie. þet is to onderstonde þet he wes ykend ine þe mayde Marie be þe dede and by þe virtu of þe Holi God and noþing of dede of man and the mayde Marie blefte evre mayde an yhol bevore and efter. þis article zette zayn Jacob sayn Jonnes broþer. þe verte article belongeþ to his passion þet is to zigge þet he þolede dyap onder Pouns Pilate þet wes paen and demere ine þo time ine Jerusalem by þe Romainys. onder þo demere wes Jesu Crist ydemd wyþ wrong to þe biddinge of þei kueade Jeus and ydo a rode and dyad and ydo into beriels. þis article zette saynt Andreu. þe vifte article zuo is þet ha wente into helle efter his dyape vor to draȝe þannes and to delivri the zaules of þe holi vaders and of alle þon þet vram þe ginnigge of þe wordle storve in zoþ and guode byleave and ine hope þet hi ffolden by yborȝe be him vor þe zenne of the verste manne hit behovede þet alle wenten into helle and þere abyde þe guode ine zikere hope þet Jesu Crist Godes Zone ffolde come his to delivri be þet he hedde behote be his prophetis and vor þo scele wolde he efter his dyape wende in to helle þet is to

onderstonde ine þo half þet were þe halzen naȝt ine þo half þet were þe vorlorene þet weren dyade ine hire zenne and in hire misbileve. and þo ne draȝ he naȝt vor hi byeþ vorlore vor evremo. þis article zette saynt Philippe. þe zixte is of his arizinge þet is to wytene þet þanne bridde day efter his dyape vor to volvelle þe writinges aros vram dyape to live and ffeawede him to þe deciples and ham provede his arizinge ine vele maneres be vourti dazes. þis article zette Saynt Thomas. þe zevende article is þet þane vourtaȝte daze efter his arizinge huanne he hedde y-yete mid his deciples tovore ham al aperteliche steaȝ into hevene þet is above alle ffeþþe þet ys ine hevene alto Godes riȝt half þe Vader huer he him made. þis article zette seynt Bartholomeu. þe eȝtende article is þet he ffell come ate day of dome to deme þe dyade and þe libbinde þe guode and þe kueade and yelde to echen be þet he heþ of-guo ine þise wordle. þise byeth þe artikles þet belongeþ to þe Zone. þis article zette Seynt Matheu þe godsspellere.

þe nezende article and þe þri laste belongeþ to þe Holi Gost and is þellich. Ich beleve ine þe Holi Gost. þis article akseþ þet me leve þet þe Holi Gost is þe yefþe and þe love of þe Vader and of þe Zone huerof comþ al þe guod of grace and þet he is onlepi God an onlepi þing mid þe Vader and þe Zone bote þe Persone þet is oþer þanne þe Persone of þe Vader and of þe Zone. þis article sette saynt Jacob zaynte Simones and saynt Jude broþer.

þe tende article is þellich. Ich yleve holy cherche generalliche and þe mennesse of halzen þet is to zigge þe velaȝrede of alle þe halzen and of alle þe guode men þet byeþ and ffolle by al to þe ende of þe werdle and weren zeþþe þe ginnigge togidere ine þe bilcave of Jesu Crist. And ine þise article byeþ onderstonde þe zeve sacremens þet byeþ ine holy cherche þet is to wytene. cristninge conferminge þe sacrament of þe wyefde ordre spoushod þe holy ffrifte and þe last anoylinge. þis article zette sayn Simoun.

þe enleste is to leve þe lesnes of zenne þet God yefþ be þe vertue of his holi sacremens þet byeþ ine holi cherche. þis article zette sayn Jude.

þe tuelfte article is to leve þe general arizinge of bodye. and þet lif wyþoute ende. þet is þe blisse of paradis þet God ffell yeve to ham þet hit habbeþ of-guo be guode beleave and be guode workes. þis article yefþ to onderstonde his contrarie þet is þe pine wyþoute ende þet God heþ agrayþed to þe vorlorene. þis article ffell by onderstonde ine zuyche manere þet ech by he guod by he kued ffel by ate day of dome arered vram dyape to lyve ine his ozene bodye huer he ffel hadde an. and ondervonge his mede ine bodye and ine zaule be þet he heþ of-guo ine þise live. and þervore ffolle þe guode at þo daye ine body and ine zaule by ine lif wyþ oute ende and the kueade vorlore everemo ine bodye and ine zaule. þis article zette Saynt Mappi.

OF þE fFEAWUNGE þET SEINT JON þE GODSPELLERE YZEþ.

Mi lhord sanyn Ion ine þe boc of his ffeawinges þet is ycleped þe Apocalipse zuo zayþ þet he yzeþ a best þe com out of the ze wonderliche idizt. and to moche dredvol. vor þet bodi of þe beste wes ase lipard. þe vet weren of bere. þe þrote of lioun. and hit hedde zeve hevedes and ten hornes and ope the ten hornes ten corounes. and yzeþ Saint Jon þet þe ilke kueade best hedde miþte of him zelve to vizte wyþ þe halþen an his to overcome and to overmaistri þis ilke best zuo wondervoll and zuo ycounterfeted and zuo dredvol betocneþ þane dyevel þet com out of þe ze of helle þet is vol of alle zorþe and of alle biternesse. þet bodi of þe beste ase zayþ saint Jon zuo wes ylich to þe lipard vor þet ase þe lipard heþ divers colurs zuo heþ þe dyevel diverse maneres of waytinges and of contac vor to gily and vor to vondi þe volc. þe vet weren ilich þe vet of bere vor ase þe bere þet heþ þe strengþe ine þe vet and ine þe armes halt strangliche and vint þet he heþ onder his vet and þet he beclepþ alsuo deþ þe dyevel ham þet he heþ beclept and overþrawe be zenne. þe þrote wes of lion vor his greate cruelete þet al wyle vorþuelze.

þE TOKNEN OF THE HEAVEDEN OF þE BESTE.

þe zeve hevedes of þe beste of helle byeþ þe zeven havedliche zennes be huichen þe dyevel draþþ to him ase al þe wordle. for onne aþe yvalþ

þet me ne valþ into þe þrote of zome of þe zeve heavedes. and þervore zayþ wel Saynt Jon þet hit hedde miȝte aye þe halȝen. vor in erþe ne ys zuo holi man þet moȝe parfitliche bevly alle þe maneres of zenne þet of þise zeve hevedes comeþ wyþ oute special privilege of grace alse hit wes ine þe mayde Marie oþer ine zome oþren be special grace þet he hedde of God. þe ten hornes of þe best betokneþ þe geltes of þe ten hestes of our Lh orde þet þe dievel purchaceþ al so moche ase may by þe zeven bevore yzed zennen. þe ten corounes above betokneþ þe over-cominge þet hit heþ above alle zenvolle vor þet he deþ his agelte ine þe ten hestes.

þET VERSTE HEAVED OF þE BESTE.

þet verste heaved of þe beste of helle ys þrede. þet oþer is envie. þe þridde wreþe. þe verþe sleauþe þet me clepeþ ine clergie accidye. þe vifte icinge in clergie avarice oþer covaytise. þe zixte glotounye. þe zevende lecherie oþer luxurie. Of þise zeve heavedes comþ ech manere zenne and þervore hi byeþ ycleped haved-zennes vor þet hi byeþ heaved of alle kueade and of alle zennes and ginninge of alle kueade be hy dyadliche be hy venial. þanne ech of þe ilke zeven him to-delf ine vele halves. And verst we willeþ zigge of þe zenne of prede vor þet wes þe verste zenne and þe aginninge of alle kueade for prede brek verst velaȝrede and ordre huanne Liȝtbere þe angel for his greate vayrhede and his greate wyt wolde by above þe oþre anges and him wolde enmi to God þet hine zo vayr an zuo guod hedde ymad. And þervore he vil vram hevene and becom dyevel and he and al his velaȝrede. Him anlikneþ alle proude þet velaȝrede and ordre of men ondeþ and brekþ huanne hy wylleþ by above oþren. and more be alozed and ypreyzed þenne eni oþer þet betere byeþ worþ.

þE MYȝTE OF PREDE.

þis zenne of prede ys to dredvol. vor hi ablent men zuo þet hi ham zelve ne knaweþ ne ne zyeþ þet is þe wel strang and þe wel special ald to þe dyevele huer of he begyleþ þe heȝe men and þe vayre and þe riche

and þe wyse and þe hardi and worþvolle and generalliche ech manere of volk ac specialliche þe greate lhordes zuo þet hi ham zelve ne knawyp ne yzeþ hire misdedes ne hire folies ne hire wyttes. þanne is hit þe meste periluse ziknesse þet is of opren vor zoþe he is ine grat peril to huam alle triacle went in to venym. Also deþ techinge and chastisement to þe proude vor þe more þet me him wynimþ and blameþ and chastep þe more he him wreþeþ and þe more him wereþ. Prede is þe dyevles oþe doþter þet heþ grat del ine his kende. Prede werreþ wyþ God of his guode and God þraup doun prede and werreþ wiþ him. Prede is king of wyckede þeawes. hy is þe lioun þet al vorzuelþ. prede astruþ alle þe guodes an alle þe graces and alle þe guode workes þet byeþ ine manne vor prede makeþ of elmesse zenne and of virtues vices and of guode workes huer of me ffolde begge hevene maker wynne helle. þis zenne is þe verste þet asayleþ þane kniþt oure Lhorde and huan last let vor huanne he heþ alle opre kuedes overcome þanne him asayleþ prede þe stranglaker.

HOU ME ffELL TODELE þE ZEVE BOþES OF PREDE.

þis zenne him todelp and spret ine zuo vele deles þet ounaþe me may hise telle ac zeven principals doles þer byeþ þet byeþ ase zeve boþes þet guoþ out and byeþ ybore of ane wyckede rote þanne þe verste boþ of prede is ontreuþe þe oþer onworþhede þe þridde overweninge þet we clepeþ presumpcion þe verþe folebaryie þet we clepieþ ambicion þe vifte ydele blisse þe zixte ypocrisie þe zevende wyckede drede. To þise zeve diþtinges belongeþ alle þe zennes þet byþ ybore of prede ac ech of þise zeve boþes heþ vele smale tuyegges. þe verste boþ of prede þet is ontreuþe he him todelp in þri little boþes huerof þe verste is kuead þe oþer worse þe þridde alþer-worst. þe on is voughede þe oþer wodhede þe þridde renoynge. voughede generalliche is ine eche zenne vor no zenne ne is wiþoute voughede and zuo biginneþ alle zennes be voughede. ac þe voughede þet we spekeþ of hier specialliche þet comþ of prede and is a manyere of ontreuþe is a vice þet is ycleped ine clergie ingratitude þet is voryetige of God and of his guodes þet me ne þonkeþ him naþt ase me

ffolde do ne him ne yeldeþ þonkes of his guodes þet he ous heþ ydo. Vor zoþe he is wel vileyn and ontrewē avoreye his lhord þet alle guod him heþ ydo and him ne þonkeþ ac voryet and yelt him kuead vor guod and vileynye vor corteysye. þe ilke vileynye deþ man to God huanne he ne beþengþ him naȝt of þe guodes þet God him heþ ydo. and him deþ alneway and naȝt him þonkeþ ac rapre him of tewerreþ ine þet he useþ kueadliche and aye Godes wil. þet is wel grat vileyne as me þingþ þet grat guodnesse ondervagþ and ne dayneþ naȝt to zigge graþ þank and yet hit is more grat huanne me him vorzaȝþ oþer huanne me him voryet. ac þe ilke is to grat huanne eche daye ondervangþ þe guodnesses and eche daye yelt kuead vor guod. þe ilke þet þanne wel þangþ and ofte lokede to þe guodes þet God him heþ ido and deþ alneway and þet no guod he ne heþ þet God ne heþ hit him y-yeve ne guodes of kende ase vayrhede and helpe an strengþe of bodye an sleȝþe and naturel wyt avoreye þe zaule ne guodes of aventure ase richesses woffipe and heȝnesse ne guodes of grace ase byþ virtues and guode workes wel ffolde he þonki God of alle his guode vor guodnesse oþer askeþ.

✓ þe oþer ontreuþe þet comp of prede is wodhede. me halt ane man wod þet is out of his wytte ine huam skele is miswent þanne wext ariȝt þe ilke fol and miswent and wel yzed wod þet wytendeliche and hardiliche þe guodes þet ne byeþ naȝt his ake byeth his lhordes guodes huer of him behoveþ straitliche yelde rekeninge and scele. þet is ta wytene þe guodes of suo grat pris and þe timliche guodes þet he heþ ine lokinge þe virtues of þe bodie and þe þoȝtes þe consenteinens and þe willes of þe zaules wastep and despendep ine folyes and ine outrages to vore þe eȝen of his lhorde an him ne porvayþ of his rekeninge and wel wot þet reken him behoveþ an ne wot huanne ne þane day ne þe oure. Zuych folie is wel ycleped onwithede. Of zuiche vices byeþ volle þe greate proude men þet useþ kueadliche þe greate guodes þet God ham heþ ylend. ✓

þe þridde ontreuþe þet comp of prede ys renayrie. He is wel renay þet þet land þet he halt of his lhorde deth into þe hond of his vyende and deþ him manhode zuych zenne makeþ ech þet zenezep dyadliche.

vor þanne al zo moche ase of him is he deþ manhode to þe dyevele and he becomþ his þrel and him yelt al þet he halt of God and bodi and zaule and oþre guodes þet he deþ to þe service of þe dyevle. And al þaȝ he by be his zigginge Cristen he renayþ be dede and ffeweþ þet he ne is naȝt and specialliche ine þri maneres is man ycleped renay and vals Cristen oþer vor þet he ne belefþ þet he ffolde ase deþ þe Bougre and þe heretike and þe apostate þet reneyþ hire bileave. oþer vor he agelt þe Byleave þet he bylefþ alsuo doþ þe vorzuorene and þe leȝers of þe Byleave oþer belefþ more þanne he ffolde ase doþ þe devines and þe wichen and þe charmeresses þet workeþ be þe dyevles crefte and alle þo þet ine zuyche þinges yleveþ and doþ hire hope zenezep dyadliche. Vor alle zuiche þinges byep aye þe Byleave and þervore his vorbyet Holy Cherche. þise byep þe manieres of ontreuþe þet is þe verste boȝ of prede.

þE OþER BOȝ OF PREDE.

þe oþer boȝ þet comþ out of þe stocke of prede zuo is onworþnesse [despit] þet is wel grat zenne. and þaȝ hit by zuo þet no zenne dyadliche by wiþoute onworþnesse of God alneway be þet we spekeþ of onworþhede hyer specialliche ine þri maneris me may zeneȝi be þise zenne. oþer vor þet me ne prayzeþ oþren ariȝt ine herte ase me ffolde oþer vor þet me ne berþ naȝt worffipe and reverence þer þet me ffolde. oþer vor þet þet me ne bouȝþ naȝt ariȝt to ham þet me ffolde riȝtvolliche bouȝe. Nou þench riȝt wel ine þine herte hou ofte þe hest ydo þe ilke zenne þet þou hest ine þine herte. þe ilke þet more byep worþ þanne þou onworþest vor zome graces wyþoute þet God þe heþ y-yeve. oþer vor noblesse oþer vor prouesse oþer vor richesse oþer vor wyt oþer vor vayrhede oþer vor oþre guodes huet þet hi by. huervore þou ne prayzest more þanne þe ffoldest and oþren lesse. Efterward þench hou vele ziþe þou hest litel ybore worffipe and reverence to ham þet þou ffoldest. averst to God and to his moder and to his halȝen and to þe angels of hevene vor þer ne is non to yans huam þet þou ne hest agelt ine onworþnesse [despit] oþer be onworþnesse þet þou hest ofte ziþes evele and wroþe yloked hire festes. Efter þou þench þou vele ziþe þou

hest misserved oure Lhord Jesu Crist. oþer ine þet þet þou ne hest naȝt bleþeliche yhyerd his service ne yzed his benes ne yhyerd sermons and huanne þe ffoldest yhere his messe oþer his sermon at cherche þou jangledest and bourdedest tovor God and ine þet þu bere him litel worþffipe. Efterward hou þou hest vele ziþe litel ybore worþffipe to þe bodye of Jesu Crist þanne þou hit yzeȝe oþer þanne þou hit ondervinge ine þet þet þou nere naȝt digneliche ydiȝt be ffrifþe and by vorþenchinge oþer be aventure þet wors is þet þou hit ondervinge ine dyadlich zenne be þine wytinde þet is grat onworþnesse [despit.] Efterward to þine zuete velaȝe and to þine guode lokere þine angle þet alneway þe lokeþ hou vele fflames þou hest him ydo ine þet þou dedest þine zennes bevore him. Efterward þench hou vele ziþe þou hest yby onboȝsom to þine vader and to þine moder and to þan to huam þou ffoldest bouȝe and bere honoure. Yef þou wylt ine þise manere recordy þi lif þou ffelt ysi þet þou hest more ziþe yzeneged ine zuyche manere of prede þet is ycleped onworþnesse [despit] þet þou ne kanst naȝt telle.

✓ þe iij BOȝ OF PREDE.

þe þridde boȝ of prede is arogance þet me clepeþ opweninge oþer opinninge þanne þe man wenþ more of him zelve þanne he ffolde þet is to zigge þet wenþ by more worþ þanne he by oþer more may þanne he moȝe oþer more conne þan he can. oþer wenþ by more worþ oþer more moȝe oþer more conne þanne eny oþer. þis zenne is þe strengþe of þe dycvle vor he lokeþ and noriffeþ alle þe greate gostliche zennes. þis zenne him fflaweth ine vele maneres oþer be deade oþer be speche ac nameliche ine six maneres þet is to wytene ine onlepihede vor þe proude and þe overwenere wenþ more byworþe oþer conne more þanne enie oþre. and ne dayneþ naȝt do ase oþre þet more byeþ worþ þanne he by ac rapre wile by onlepi ine his dedes þet is þe verste zenne be huam overweninge is ine dede. þe oþer is fol nimminge of greate spendinge þet me clepeþ prodigalite huanne he deþ to moche despense oþer of his oȝen oþer of oþre manne vor to by ypraysed and þervore þet me him hyalde þe more large and þe mor corteys. þe þridde kucad þet comþ of overwen-

inge is fole opinninge of vals strif. as zayþ Salomon þet is to zigge huo þet nimþ a vals strif an hand and wot wel þet hit is vals and hit volþeþ. þe vorþe tuigge of þe ilke boþe huer by þe proude ffeaweþ prede of his herte is yelpingge þet is wel vout zenne and to God and to þe wordle. þe yelpere is þe cockou þet ne kan naȝt zinge bote of him zelve. þis zenne is yboundene ine þan þet be his oþene mouþe him yelpþ oþer of his wytte oþer of his kenne oþer of his workes oþer of his prouesse ac he him dobleþ ine ham þet þe yelpere and þe lozenjour zecþeþ and redeþ and yefþ ham of his vor ham to praysi and vor to zigge of ham þet hi ne dorre naȝt zigge and vor to lyeþe of ham and te grede hare noblesse.

þe vifte outkeſtinge of þilke stocke is scorn vor þet is þe wone of þe proude over-wene þet him ne is naȝt ynoȝ to onworþi ine his herte þe oþre þet ne habbeþ naȝt þe graces þet he wenþ habbe ac makeþ his biſemers and his scornes and þet wors is biſemereþ and scorneþ þe guode men and of ham þet he yziþþ wende to guode. þet is wel grat zenne and wel dredvol. ac for hire euele tongen hi miſwendeþ moche volk to done wel. þe zixte keſtinge out of the ilke boþe is wyþſtondinge þet is huanne þe man wyþſtant to alle ham þet guod him wolde. vor þe proude overwenere yef me him wiþnimþ he him defendeþ yef me him chaſteþ he is wroþ yef me him wel ret he ne lefþ nenne bote his oþene wyt. Hit is a perilous ziknesse þet ne may naȝt þolye þet me him take and to þan þet alle medicines went in to venim. ✓

þe iiij. BOȝ OF PREDE.

þe verþe boȝ of prede is fole wylninge þet we clepeþ ine clergie ambicion. þet is kuead wilninge heþe to clive. þis zenne is þe dyeveles panne of helle huerinne he makeþ his sriinges. þes boȝ him ſpret ine vele manyeres ariȝt half and a left half vor þe ilke þet wylneþ heþe to clive to zome ha wyle queme and þerof wexeþ vele zennes aſe ariȝt half þet is to wytene lozengerie ſimulacion folliche yeve vor þet me ffeþ him hyealde corteys and large. to oþren ha wyle harmy and þerof comþ þe zenne a left half aſe to miſzigge to ham þet he wyle harmi. him vor to anheȝi and him arereþ blame and wylneþ þane dyaf of þan

þet halt þet he wenþ come to. and bezuykynge and evel red conspiracions strif and vele oþre zennes þet waxeþ of þise queade boze.

þE V. BOȜ OF PREDE.

þe vifte boȜ of prede is ydele blisse þet is fole likinge of fole herynge þanne he velp ine his herte wytindeliche of þet he is oþer wenþ by yhered of zome þinge þet he heþ ine him oþer wenþ hadde and evyle by yhered þerof huerof he ffolde herie God and þervore ydele blisse benimþ God and stelp þet his is vor of alle oure guodes he ffel hadde þe worþffipe and the herynge and we þe wynnigge. Ydele blisse is þe grete wynd þet þraup doun þe grete tours and þe heȝe temples and þe greate beches ine wodes þraup to grounde and þe greate helles makeþ to resye þet byeþ þe heȝe men and þet byeþ mest worþ þet is þe dyevles peni huermide he bayþ alle þe vayre pane-worþes ine the markatte of þise wordle þet byeþ þe guode workes and for þet þer byeþ þri manere of guodes þet man heþ of God and þet þe dyevel wyle begge mid his pans þervore him todelp þis boȜ ine þri manere smale boȝes huer of wexeþ ech manere zenne þet no clerek ne kan telle. þe ilke þri manere guodes þet men heþ of God byeþ þe guodes of kende. þe guodes of hap. þe guodes of grace. þe kendeliche guodes byeþ þo þet me clepeþ by kende oþer aye þet body oþer aye þe zaule. avorye þet bodi ase helþe vayrhede strengþe prouesse noblesse guode tonge guode rearde. avorye þe zaule ase clier wyt wel vor to understonde and sotil wyt wel vor to vynde guode onderstandinge wel to of healde. And þe vertues of kende huerby som ys kendeliche more þanne oþer oþer larger oþer milder oþer graciouser oþer atempres and wel yordayned. Of alle þise yefþes we ffel þonki God and servi vor þet hi comeþ alle of him. þaȝles þe proude hise zelp to þe dyevle vor þane valsne peny of ydelele blisse and werreþ ofte God of alle his guodes huerof he ffolde þonki God. And huo þet nimþ wel yeme ine alle þise guodes of kende þet ich hadde ffortliche ytald by hit zenne by ydell blisse ine to vele maneres þet ech may betire yzy yne him zelve yef he wyle wel studie þet oþre ne conne him zigge. þe guodes byeþ heȝnesses riches delices and prosperites huerof me þengþ in vele maneres vor

huanne þe lhevedi of hap heþ hire huezel ywent to þe man and arered and yzet to þe heȝpe of hare huezel ase melle to þe wynde and þere heȝe yclive þere blaweþ alle þe tuelf wyndes of ydele blisse vor huanne þe ilke þet is zuo heȝe arise ine prosperitie þengþ in his herte verst to þe dignitie efterward to his prosperite efter þan to his riches afterward to his lostes þet his body heþ efter þan to þe greate velaȝrede þet him volȝeþ efterward to þe vayre mayne þet him serveþ efter þan to his vayre maneres efterward to his vayre ridinges efterward to þe plente of vayre robes efter þan to þe diȝtinge of his house wyl eyse of loste and oþre manere harneys þet zuo moche is vayr and noble efterward to þe greate presens and to þe greate festes þet me him makeþ over al efter þan to his guode los and to his prayzinges þet over al vleþ. þus him joiffeþ and him glorifieþ þe wreche ine his herte zuo þet he not huer he ys. þise byeþ þe yefþes þet comeþ of ydele blisse þet is to wytene xij. maneres of vondinge of ydele blisse þet habbeþ þo. ine heȝ stat oþer ine þe wordle. oþer ine religion oþer clerk oþer lewed.

þe guodes of grace byeþ virtues and guode workes and aye þise guodes ofte blaup þe stranglaker ydele blisse and ofte velþ þe greate traues and þe heȝeste þet byeþ þe meste guode men and ffelt ywyte þet yne virtues and ine guode workes vondeþ þe dyevel be ydele blisse ine þri maneres þe on zuo is ine herte wyþinne huanne me yherþ of þe guodes þet me deþ priveliche ase of benes oþer of prive workes and wenþ þe man by betere mid God þanne he by. þe oþer zuo ys huanne he heþ ane fole blisse ine him of þet he yherþ oþer yȝiȝþ of his guode namecouphede and þet he is ypraysed and yhealdene vor guode man þe þridde zuo is huanne he wilneþ and zekþ and porchaceþ los and namecouphede and in zuiche onderstondinge deþ his guodes naȝt vor God properliche ac vor þe wordle.

✓ þe zixte boȝ of prede.

þe zixte boȝ of prede is ypocrisie þet is a zenne þet makeþ to ffewy þe guod wyþoute þet ne is naȝt wyþinne þanne byeþ þo ypocrites þet makeþ ham guode men and ne byeþ naȝt þet makeþ more strengþe to

habbe þane name of guod man þanne þe zoþnesse and þe holinesse and þis hire to delþ ine þry. vor þer is an ypocrisye vour and anopre fole and þe þridde sotil. þo byeþ vourle ypocrites þet doþ hyre vourhede in hales and fleaweþ ham guode tovore þe volke. zuiche clepeþ our Lhord berieles ypeynt and ygelt. þo byeþ fole ypocrites þet ynoþ ham lokeþ klenliche to þe bodye and doþ manie penonces an guode principalliche vor þe los of þe wordle vor þet me halt ham guode men. þo byeþ wel foles vor of guod metal hy makeþ vals moneye. þo byeþ ypocrites sotyls þet sotilliche wylleþ heze clive and steleþ þe dingnetes and þe baylyes. Hy doþ al þet guod man ffell do zuo þet no man ne may his knawe al huet þanne þet hi byþ vol wexe and heze yclive in dyngnetes and þanne ffeweþ by þe kueades þet were yhole and yroted in þe herte þet is to wytene prede avarice malice and opre kueade dedes huer by me knauþ aperteliche þet þet trau nes nevre guod and þet hit wes al fayntise and ypocrisie al þet he hedde bevore yffewed. þervore hit is zoþ yzed Ne ffelt þou nevre ywyte huet man ys alhuet he ys þer he wyle by. ✓

þE ZEVENDE BOþ OF PREDE.

þe zevende boþ of prede ys fol drede and fole ffame huane me let wel to done vor þe wordle þet me ne by yhyealde ypocrite ne papelard huer me dret more þe wordle þanne God þe ilke ffame comþ of kueade kuemynges þet me wyle kueme þe kueade and þervore is hy doþter of prede and þe zevende boþ heþliche and makeþ ofte lete þet guod to done and do þet kuead vor to kueme kueadliche to þe wordle.

þE OPER HEAVED OF þE BESTE OF HELLE.

þe oper heaved of þe kueade beste is Envie þet is þe eddre þet al envenymeth. Envie is moder to þe dyape vor by þe envie of þe dyevle com dyap to þe wordle þet is þe zenne þet mest ariþt makeþ man ilich the dyevle his vader for þe dyevel ne hateþ bote opres guod and ne loveþ bote opres harme and zuo deþ þe envious. þe envious ne may ysy þet guod of opren nanmore þanne þe oule oper þe calouwe mous þe

briztnesse of þe zonne. þe ilke zenne him todelþ ine þri bozes heȝliche vor þe ilke zenne anvenymeþ alþerverst þe herte of þe envious and efterward þane mouþ and efterward þe workes þe herte of þe envious ys envenymed and suo miswent þet he ne may oþre manne guod yzy þet hit him ne vorþingþ wyþinne þe herte and demþ kueadliche and þet he yziþ oþer þet he yherþ nimþ hit to kueade wytte and of al makeþ his harm zuo moche þet to þe herte of þe envious þoztes venimouses of vals dom þet me ne hise may telle. Efterward þanne þe envious yherþ oþer yzyþ oþre manne kued huet þet hit by oþer kuead of bodye ase dyap oþer ziknesse oþer kuead of aventure [hap] ase povertie oþer adversitie. oþer kuead gostlich as huanne he yherþ þet zome þet me hyelde guode men ys yblamed of zome vice. Of þelliche þinges him gleden ine his herte. Efterward huanne he yziþ oþer yherþ þe guod of oþren by hit guod of kende oþer guod of hap oþer guod of grace huerof we habbeþ above yspeke þanne him comþ a zorze to þe herte þet he ne may by ine reste ne maky glednesse ne vayr semblant. Nou þou miȝt ysy þet þe venimouse herte of þe envious zeneȝeþ generalliche ine þri maneres. ine valse demynges ine awarȝede glednesse ine worse zorzes alsuo he zeneȝeþ by þe mouþe vor hit behoveþ þet zuich wyn yerne by þe toppe ase þer is ine þe tonne and vor þet þe herte wes vol of venym hit behoveþ þet hit lheap out be þe mouþe þanne of þe moþe of þe invious comeþ out þri manere wordes venimouses huerof speķ Daviþ ine the Sautere þet þe mouþ of þe envious is vol of corsinge and of biterhede an of bezuykyng. Of corsinge vor þe guodes of oþren he missayþ and hise lesseþ alse moche ase he may. Of byterhede vor þe kueades of oþren he hise moreþ and arereþ be his miȝte. Of bezuykyng vor al þet he yziþ oþer yherþ he went hit to kueade and hit demþ valslyche. Efterward þe envious heþ þri maneres of venim ine deade ase he heþ ine mouþe and ine herte. vor kende of þe envious is to wiþdraze and vor to destruze be his miȝte alle guod by hit liȝt by hit lesse by hit voldo. þenne is he of þe kende of þe baselycoc vor no grenhede ne may yleste bevore hym ne in gerse ne in buffe ne ine trauwe. þanne by þe Godspelle þet corn heþ þri stas vor hit is verst ase ine gers efterward ine yere efterward

is vol of frut and al ripe. alzuο þer byeþ zome þet habbeþ guod ginninge wel vor to libbe and to profiti and byeþ ase ine gerze þe ilke him payneþ þe envious vor te kuenche yef he may. þe oþre byeþ ase ine yere þet wel floureþ ine guode and profiteþ by hit to God oþer to þe wordle and þo rebeleþ þe envious vor to flende and to destrue be his myzte. þe oþer byeþ vol mad and ine grat stat and doþ moche guod to God and to þe wordle vor þe guode to abatye and hire guodes to lozy þe envious agrayþeþ alle his gynnes vor þe more þet þe guodes byeþ greate þe more zorþeþ þe envious. þis zenne is zuo perilous þet onneape me may come to rihte vorþenchinge vor þet hi ys contrarious to þe Holy Goste þet is welle of alle guode. And God zayþ ine his spelle þet huo þet zeneþeþ aye þane Holy Gost he ne flēll nevre habbe merci ine þise wordle ne ine þe oþre vor he zeneþeþ of his ozene kueadnesse and me flēl ine þet hollyche onderstonde vor þer ne is no zenne zuo grat þet God ne voryeþ ine þise wordle yef man him vorþingþ and byt merci vor þe zenne þet werreþ be his mizte þe grace of þe Holy Gost ine þet he werreþ oþre manne guod gostliche ase þe Yewes werrede Jesu Crist. vor þe guodes þet he dede.

þE ZENNEN AYE þE HOLY GOST.

And þou flēlt ywyte þet þer byeþ zix sennes þet byeþ specialliche ayens þe Holy Gost. þet is to wytene overweninge þet makeþ to moche sprede þe merci of our Lhorde and litel prayzeþ his rihtvolnesse and þervore zeneþeþ moche volke ine hope. þe oþer is wanhope þet benimeþ God his merci as overweninge his rihtvolnesse. þe þridde is wystondinge þet is hardnesse of herte huanne man is yhert ine his kueadnesse þet me ne may him wende and naȝt ne wyle him amendi. þe verþe is onworþhede of penonce. þet is huanne man ordayneþ ine his herte þet he him ne flēll naȝt vorþenche his zenne. þe vifte is to werri þe grace of þe Holy Gost ine oþren. þe zixte is to werri zoþnesse be his wytinde and specialliche þe zoþnesse of þe Cristine beleave. Alle þise zennes byeþ aye þe guodnesse of þe Holy Gost and byeþ zuo greate þet onneape comeþ to riht vorþenchinge and þervore byeþ hy onneape voryeve.

✓ þE þRIDDE HEAVED OF þE KUEADE BESTE.

þe þridde heaved of þe beste is hate. Ac þou ffelt ywyte þet þer is an hate. þet is virtue þet þe guode man heþ aye þet kuead anopre þet is zenne wel grat þet is þe felhede of herte huerof comeþ vale boȝes and heȝliche vour. by þe vour werreres þet þe feloun heþ. þe verste is to him zelve vor huanne man him berþ hate to þe torment and þe zaule and þet body zuo þet man ne may slepe ne non rest habbe oþer huyl him benimþ þane mete and þane drinke and makeþ him valle ine ane fevre oþer ine zuiche zorȝe þet he nimþ þane dyap. þet is a ver þet wastep alle þe guodes of þe house. þe oþer werre þet þe feloun heþ þet is to Gode vor wreþ and felounye oþereþ and nimþ zuo oþerhuyl þe herte of þe felle vor zome adversite timlich oþer vor zicknesse oþer vor dyap of vrendes oþe vor zome misval þet his wyl ne is naȝt ydo þet ha grocheþ aye our Lhord and evele þonkeþ God and his halȝen and zuereþ and blasfemeþ aye God and his halȝen. þe þridde werre þet þe wreþvolle heþ is to þan þet byep onder him þet is to his wyve and to his mayne vor þe man is oþer huyl zuo out of his wytte þet ha beat and smit and wyf and children and mayne and brekþ potes and coppes as ha were out of his wytte. And zuo he is. þe verþe is werre wyþoute to his neȝybores and to his nixte þet byep alle aboute him. and of þise boȝe wexeþ zeve smale boȝes vor huanne wreþe arist betuene tuay men þer is verst chidinge and þanne wreþe þet blefþ ine herte efterward wreþe efterward comþ ofte strif efter wylninge of wreche efterward oþer huil manslaȝte and efterward oþer huil werre dyadlich betuene þe vrendes huerof comþ ofte to moche kȝead and perils þet ne moȝe naȝt by amended. Vor huanne þer is werre betuene tuaye men hit yvalþ ofte þet þer byep moche volke dyade þet ne habbeþ nenne gelt cherchen to broke tounes vorbernd abbeyes priories bernes destrud and men and wyfmen and children deserited and yexiled and londes destrud and to moche of opren harmes þet byep ydo be þe encheyson of þan þet hi byep yhealde vor te amendi þet þis purchaceþ and þe lhord and alle þo þet byep to ham helpinde an ine zuyche nyede and þervore hy byep

ine greate balance of hyre helpe of zaule vor hi ne moze amendi ne yelde þe harmes þet hi habbeþ ydo and hit behoveþ yelde oþer hongy. ✓

✓ þE VERþE HEAVED OF þE KUEADE BESTE OF HELLE.

þe verþe heaved of þe wyckede beste is onlusthede þet is onlosthede and lyene to do eyil. þis zenne his a to kuead rote þet kest vele kueade bozes. þis onlosthede þet is sleuþe makeþ þat man heþ kueade aginnyng and more kueade amendinge and to worse endinge. Kueade anignnyng heþ þe sleuvolle be zix sennes þe verste is þonneliche huanne þe man loveþ lite and lhencliche oure Lhord þet he ffolde lovyer berindeliche and þerof comþ þet he is fyeble and lhenc to alle guodes to done. þe oþer is arþnesse þet is tyene of herte þet is þet bed to þe dyevele huerine he him restþ and zayþ to þe manne and to þe wyfmanne þu hest yby to zofte ydraze vorþ þou art to fiebble of compleccioun þou ne miȝt naȝt do þe greate penonces þou art to tendre þou ffoldest by an haste dyad and þervore þe wrecheche him let valle to done þe lostes of his vleffe. þe þridde is ydelnesse þet is a zenne þet deþ moche kuead ase zayþ þe wrytinge vor huanne þe dyevel vynt þane man ydel he hine deþ to worke and deþ him verst þenche kuead and efterward to wylni vileynics ribaudyes lecheries and his time lyese and manye guodes þet he miȝte do. huerof he miȝte wynne paradis. þe verþe is hevinesse huanne þe man is zuo hevi þat ne loveþ bote to ligge and to resti and slepe oþer huile hy bycþ anoȝ awaked to nyedes þet hi hedden levere lyese vour messen þanne ane zuot oþer ane slep. þe vifte it wyckednesse þet is huanne þe man liþ ine zenne and yvelþ þe vondinges of þe dyevele and of his vlesse þet him asayleþ and be riȝte kueadnesse nele arere þet heved to gode be zorȝe ne grede harou be ffrifte ne arere þe honden be dedbote [satisfacioun] þe ilke anlikneþ þane ffrewe þet heþ levere rotȝe in a prison voul and stinkinde þanne to hadde þe pyne of stapes to clive vor his outguoinge. þe zixte is litel wyl [arþnesse]. Ine þise zenne bycþ þo þet hebbþ drede of naȝt þet ne dorre naȝt aginne wel to done vor hi habbeþ drede þet God ham wyle fayly. þet is þe drede of þe metres þet habbeþ drede of hare metinges. þo anlikneþ þan

þet ne dar naȝt guo ine þe peþe vor þane snagge þet fleaweþ him his hornes and to þe childe þet ne dar guo his way vor þe guos þet blaup.

þise byeþ þe zex vices þet benymep þe manne guod ginnynge. vor opre zix vices ne may þe sleawolle habbe guod aginnynge oper amendement. þet byeþ techches of kuead serjont þet makeþ þet non guod man ne ffele his ondervonge in to his service huanne þe sleuol [ontrewe] onffirvel voryetinde slak and fallinde. þe verste vice is ontreupe vor huanne God zet ine þe herte of man guod wyl wel to done þanne comp þe dyevel and him zayþ þou hit ffelt wel recovri. þou art yong and strang. þou ffelt libbe long. and zuo he him onwoneþ þe dyevel wel vor to done. Efterward comp sleupe. vor he þet wel dep and dep hit averst hit nis no wonder þaȝ he hit do sleuolliche. þet is a vice huerof al þe wordle is besmet huo þet nimp wel hede. vor lite volk þer byeþ þet by diligent ine þet hi byeþ yhealde to done avorye God and hire nixte.

Efter sleupe is voryettinge vor huo þet ys sleauuol ofte voryet. vor þise tuo zennes of voryetyngge hit yvalþ ofte þet he ne can him ffrive vor huanne þe man is sleuol him to ffrive he voryet his lackes and his zennes þet is grat peril. Vor non ne may habbe voryevenesse wypoute zoþe ffrifte. þet berþ vorþenchinge of herte beknaulechinge of mouthe boȝsamnesse ine dede þet is amendinge and dedbote. þer ne ys non zuo guod man þet yef he yzeȝe wel his oȝene lackes þet he ne ffolde vynde ynoȝ vor to zigge eche day ine his ffrifte. ac sleupe and voryetinge blendeþ þe zenezeres þet hi ne zyep naȝt ine þe boc of hire inwytte. ✓

þE PERIL OF SLACNESSE.

Efterward comp slacnesse þet comp of þe defaute of herte and of kueade wone þet bint zuo þane man þet onneape he him yefþ to done wel. oper huil hit comp of onconnyndehede and of fole hete huer by þe man oplet zuo his herte and his body be vestinges and be wakinges and by opre dedes zuo þet he valþ ine fyeblesse and ine zuiche zicknesse þet he ne may naȝt travyly ine Godes service and tovalþ ine þa slacnesse þet he ne heþ smak ne devocion wel to done. Efterward comp weri-

hede þet makeþ þane man weri and worsi vram daye to daye al huet he is al recreyd and defayled. And þis is þe zixte vice of þe kueade sergonte þet he fayleþ er þan he com to þe ende oþer to his terme. And me kan zigge huo þet serveþ and naȝt vol-serveþ his ffepe he lvest.

þE 6 POYNS OF SLEUPE þET BRENGEþ MAN TO HIS ENDE.

And yet eft þer byeþ zix poyns kueade huerby sleupe brengeþ man to his ende. þe verste is onboȝsamnesse huanne þe man nele do þet me him zayþ ine penonce oþer me him hat zomping þet him þingþ hard he him excuseþ þet he hit ne may do oþer yef he hit ondervangþ he hit deþ oþer litel oþer naȝt. þe oþer poynt is impacience vor ase he ne may no þing bere be boȝsamnesse he ne may þolye be pacience zuo þet non ne dar to him speke of his guode. þe þridde is grochyng vor huanne me speķþ to him vor his guode he him wreþeþ and grocheþ and him þingþ þet me him onworþeþ and þerof he valþ into zorȝe þet is þe verþe vice an zuo moche him overgeþ þe ilke zorȝe þet al þet me him zayþ al þet me him deþ al þet he yherþ al þet he ziȝþ al hit him tienep. And zuo he valþ in to zorȝe and into tyene to libbe zuo þet him zelf him hasteþ and wylneþ his dyap and þis is þe vifte vice. Efter alle þise zorȝvolle poyns of sleupe him yefþ þe dyevele þane strok dyadlych and deþ him to wanhope þervore he porchaceþ his dyap and him zelv slaȝþ ase despayred and him yefþ alle kueadnesses to done and him ne dret naȝt to do zenne huet þet hit by. To zuich ende let sleaupe þane man. þise byeþ .xviii. poyns þet þe dyevel þraup ope þane sleuvolle hit ne is no wonder þaȝ he lyese þet geme.

þET VIFTE HEAVED OF þE BEASTE.

þet vifte heaved of þe beste bevore yzed is the zenne of avarice and of covaytise þet is rote of alle kueade ase zayþ Saynte Paul. þet is þe maystresse þet heþ zuo greate scole þet alle guoþ þrin vor to lyerni ase zayþ þe wrytinge vor alle manere of volk studieþ ine avarice and greate and smale kinges prelates clerkes an lewede and religious. Avarice is

disordene love. zuo disordene him ffewep in þri maneres generalliche ine wynnynge boldeliche ine ofhealdinge streytliche ine spendinge scarsliche. þise byep þe þri bozes principales þet of þise rote wexep.

Ac specialliche and propreliche of þe rote of avarice guop out manye smale roten þet byep wel greate dyadliche zennes. þe verste is gavelinge. þe oper þyefþe. þe þridde robberye. þe verþe challenge. þe vifte sacrilege. þe zixte symonye. þe zevende kuedhedes. þe eʒtende is ine chapfare. þe nezende is wycked creft. þe tende is ine kuade volke. and ech of þise smale roten him todelp ine vele manyeres.

þanne þe verste rote þet is gavelinge him todelp ine zeven outkestinges vor þer byep zeve manere gaveleres. lenynde þet lenep zelve vor opren. and above þe catel nimeþ þe heʒþes oper ine pans oper ine hors oper ine corn. oper ine wyn. oper ine frut of þe grounde þet hi nimeþ ine wedde dyade wipoute rekenynge þet frut ine paynge. And þet wors ys hi wyllep rekeny tuyes oper þries þet yer vor to do arise þet gavel and wyllep yet habbe yefþes above vor eche terme and makeþ ofte of þe gavel principale dette þise byep gaveleres kueade and voule. Ac þer is anoper lenere corteys þet lenep wypoute chapfare makiinde alneway in heʒinge oper ine pans oper ine hors oper ine coupes of gold oper of zelve oper robes oper tournen mid wyn oper ine vette zuyn services vleffliche of hors of carten oper provendres to ham oper to hare children oper ine opre þinges and over al to gavel huanne me hit nimp by þe skele of þe lone. þis is þe verste manere of gavelynge þet is ine leninge kueadliche. þe opre manere of gavelynge is ine þan þet ne lenep naʒt to hare persone ac þet here vaderes and þe vaderes of hare wyves oper hare eldringes habbeþ yporchaced be gavelinge hit ofhyaldeþ and nolleþ hit naʒt yelde. þe þridde manere of gavelinge is ine ham þet habbeþ onworþ to lene of hire hand ac hi doþ lene hare sergons oper opre men of hire pans. þise byep þe mayster gaveleres. Of þe ilke zenne ne byep naʒt þe heʒe men quit þet hyealdeþ and sosteneþ Jewes and þe Caorsins þet lenep and destruiþ þe contraye and hy nymeþ þe medes and þe greate yefþes and oper huil þe ronsounes þet byep of þe guodes of þe poure. þe verþe maynere is ine ham þet lenep of opre

manne zelvre oþer borþeþ to litel cost vor to lene to gratter cost. þise hyeþ litle gaveleres þet lyerneþ zuych voul creft. þe vifte manere is ine chepfare huanne me zelp þet þing. huet þet hit by. more þanne hit by worþ vor þane time an þet wors is þe time-zettere ontrewē huanne he yziþ þet volk mest nyedvol. þanne he zelle þe derrer tuyse oþer þries zuo moche þane þet þing by worþ. Zuych volk doþ to moche kuead vor hire time-zettinge hi destrueþ and makeþ beggeres þe knyȝtes and þe heȝe men þet volþeþ þe tornemens and þet hy betakeþ hyre londes and hare eritage ine wed and dead-wed þet naȝt him ne aquytteþ. þe oþre zenegeþ to begge þe þinges ase corn oþer wyn oþer oþre þing lesse be þe halvedele þanne hit his worþe vor þe pans þet he payþ bevore and þanne hit zelleþ ham ayen tuyse zuo moche oþer þries þe derrer. þe oþre beggeþ þe þinges huanne hy byeþ lest worþ to greate cheape ine herveste þet corn ine vendonginge þet wyn oþer cheapstares vor to zelle ayen al huet hi byeþ mest diere and wilneþ þane dyere time vor to zelle þe derrer. þe oþre þet corn agerse þe vines in flouringe huanne þet hi byeþ of vaire ffewynge be zuiche vorwerde þet hi habbe huet cas yvalle hire catel sauf. þe zixte manere is of þan þet takeþ hire pans to marchons be zuo þet hi by velaȝe to þe wynnynge and naȝt to þe lere oþer þet hi betakeþ hire bestes to þe halvedele be zuo þet hi by of fer pris þet is to zigge þet yef hi sterveþ ine mene time do oþre ine hare stede ase moche worþ. þe zevende manere is ine þan þet doþ hare poure neȝȝeboures ine hare nyedes and vor þet hi habbeþ ham ylend a lyte zelvēr oþer corn oþer ydo zome cortayse and huanne hy hise yzeþ poure and nyedvol þanne makeþ hy mid ham marcat to do hire niedes and þe pans þet hi token bevore to þe poure manne oþer hi lende a lite corn hi habbeþ þri þane worþes of worke vor ane peny.

✓ þe oþer boȝ of covaytise.

þe oþer boȝ of avarice ys þyefþe þet is nyme oþer ofhealde oþre manne þinges wyþ wrong and onwytynde and wyþoute wylle of þe lhorde and þet me may do ine vour maneres be þe manire of þyeves. Vor þer ys a þyef open. and a þyef ywreȝe. a þyef prive and a þyef velaȝe.

þe þyef commun and open byep þo þet be zuiche crefte libbeþ of huam me deþ dom huanne me hise nymþ. Of zuichen þer byep vele maneres ine lond and ine ze. þe þief ywreþe is þet stelep ine halkes and ywryzelithe greate þinges oþer little be hire viþtinge oþer be tray-soun oþer be queayntise.

þe prive þyeves byep þo þet ne stelep naþt of oncouþe ac of prives and of zuichen þer byep of greate and of smale þe greate byep þe kueade and þe ontrewre reven. provos. and bedeles and servons þet stelep þe amendes and wyþdraþeþ þe rentes of hire lhordes and rekenep more ine dedes and ine spendinge an lesse ine ondervondinginge and ine rentes. zuyche byep þe greate officials þet byep ine þe house of riche men þet makeþ þe greate spendinges and yeveþ largeliche þe guodes of hare lhordes wyþoute hare wytende and wyþoute hare wylle.

To þise zenne belongeþ þe zennes of þe wyve þet deþ zuo moche be hare zenne þet þe children þet hi wot wel þet hi heþ be spousbreche berþ away þe kende. Zuych is þe zenne of þe wyfe þet the guodes of hire lhorde stelþ vor to yeve hare kenne oþer vor to done into kuedd us. And of ham of religion þet byep oþeneres vor hi behoteþ to libbe wiþout oþinge. ✓

þe oþre byep þe little þyeves þet stelep ine þe house bread. wyn. an oþre þinges huyche þet hi by oþer of hire neþebore hire capons. hennen. frut of hire gardins oþer oþre þinges huet þet hit by. Zuyche byep þo þet ofhyealdeþeþ þinges þet hi vindeþ and wyteþ wel huas þet hi byep and nolleþ hise naþt yelde. vor yef þe vinst and naþt ne yelst þou hit stelst. and þan hi ne wyte huas þet hi byep hi ne ffolle naþt þervore hit ofhealde ac hi ffolle do be þe rede of Holy Cherche oþer be hire ffriftevaderes.

þe þyeves be velaþrede byep þo þet paretþ of þe þiefþe oþer vor velaþrede oþer by yefþe oþer be begginge oþer ine oþre manyere. Efterward þo þet consentþ oþer redeþ oþer hoteþ hit do and þo þet defendeþ þe þyeves oþer sosteneþ his in hare queade oþer his ondervongeþ in to hare house oþer in to his londe and hare þyefþe. Efterward þe

queade domesmen þet hise soffreþ oþer be þeþþes oþer be byddinges oþer be þe oþre kueade skele and nolleþ oþer ne dorre riȝt do.

þE þRIDDE BOȝ OF AVARICE.

þe þridde boȝ of avarice is robbery þet heþ vele smale roten þe verste is ine kueade exequitours of bekuydes. þe oþer is ine kueade lordes by he knyȝt oþer oþre oþer þet bevaleþ to þe poure men þet hi ffolden loki be tayles be tornees be londes be kueade wones be amendes be þrea-puynges oþer be oþre wones þet hy zechep oþer beþencheþ hou hi moȝe habbe of hiren. Ine þise zenne byep þe greate princes oþer barouns þet be hare strengþe nimeþ þe cites þe casteles þe londes þe baronyes. and þe oþre riche men þet hare poure neȝboures benimeþ mid strengþe londes vines oþer oþre þinges. and nimeþ aryȝthalf and alefthalf þet no þing ne may ham ascapie. þe þridde is ine robberes and kueade herberȝeres þet berobbep þe pilgrimes an þe marchons and þe oþre wayverindemen. þe verþe is ine ham þet nolleþ paye þet hi ffolle and þet hi ofheadeþ mid wrong the ffeþes of hare serȝons oþer of ham þet doþ hare niedes. þe viſte is ine þise greate prelas þet benimeþ and robbep hire onderlinges be to moche procuringe oþer be zome onriȝtvolle niminges þet hi doþ in to vele maneres. þo byep þe wolves þet vreteþ þe ffeþ. þe zixte is ine zuyche reven provost bedele oþer mesteres men huiche þet hy byep þet makeþ þe greate robbynges and þe wronges ope þe poure and beggeþ þe greate eritages. þer byep zuo vele oþre maneres of robberies þet long þing hit were to zigge ac zome byep ycontinued ope þan þe byep yzed.

✓ þE VERþE BOȝ OF AVARICE.

þe verþe boȝ of avarice is acsyng þet is to yerne ope oþre mid wrong. To þise zenne belongep al þet barat alle valshedes and alle gyles þet comeþ ine plait. Ine þis clergie heþ dame Avarice vele scolers and of clerkes and of leawede and specialliche zeve manyeres of volke þet alle þus studieþ. þe verste byep þe valse playneres þet makeþ þe valse bezechinges and zechep þe valse demeres and long time and þe

valse wytnesses þe valse playteres þe valse letteres vor to grevi oþren and travayleþ þet volk myd wrong oþer be Cristene cort oþer be leawede cort. þe oþre byeþ þe valse yvlemde þet vlyeþ and naȝt þet þet riȝt is and zechen wyþsettiggas and respit vor to bynime oþren hare oȝen. þe þridde byeþ þe valse wytnesses þise makeþ þe valse mariages. þise benimeþ þe heritages. þos doþ zuo moche kuead and harmes þet non ne may his amendi and al þis hi doþ be hare greate covaytise. þe verþe byeþ þe valse plaiteres þet ondervongeþ an sostinet þe valse causes be hare wytinde and hise beclepieþ vor ffepe and vor yeffes þet hi nymeþ ariȝthalf and alefthalf and ofte lyese þe guode playntes be hare kueadnesse oþer vor onconynghede oþer be sleawþe miswendeþ þe riȝtes and doȝ alle þe wronges vor hare covaytise ase þo þet byeþ maysters of gyle and of contaȝ and of bevelynge. þe vifte byeþ þe valse notaryes þet makeþ þe valse lettres and valseþ þe celes makeþ þe kueade libelles and to vele oþre valshedes. þe oþre byeþ þe valse demeres þet ham zelve hongeþ more of one half þanne of anoþre be yeffes oþer be behotinges oþer be byddinges oþer vor love oþer vor wreþe oþer vor drede and onbyndeþ þe playntes mid wrong. and doþ maki þe greate costes and þe greate yeffes oþer huyl of þeou oþer huil of þe oþren oþer huyl of on and of oþre and zelleþ hare domes oþer ham leteþ yworþe and doþ to þe poure men greate harmes þet hi ne moȝe amendi þe oþre byeþ þe kueade bezide-zitteres þet yeveþ þe kueade rede to þe demeres and makeþ lyese þe playntes vor þe services þet hy habbeþ. Alle þe persones bevore yzed byeþ yhealde to yelde þet hi habbeþ yhet kueadliche of oþren and hare harmes þet þe oþre habbeþ yhet be ham. ✓

þE VIFTE BOȝ OF AVARICE.

þe vife boȝ of avarice is sacrilege. Sacrilege is huanne me brech oþer blecheþ oþer draȝþ vourliche þe holy þinges oþer þe men of holy cherche oþer þe yhalȝede stedes þet byeþ apropred to Guodes service and þet do ofte covaytise ine vele maneres. Verste huanne me draȝþ vourliche þet Bodi of oure Lhorde ase doþ þe ereges and þe wychen and þe kueade prestes vor to wyne. Alsuo ic zigge of þe oþre Sacremens. Efterward

huanne me brech oþer stelþ oþer draþþ vourliche þe halþede þinges. þe crouchen þe calices þe creyme þe corporeaus þe yblessede vestemens and oþre yblessede þinges. Efterward huanne me bernþ oþer brekþ cherches oþer holi stedes cherch tounes oþer hous of relygioun oþer huanne me draþþ þo out þet vleþ to holy Cherche oþer into cherch tounes vor to by yborþe. Efterward huanne me makeþ medles ine cherche zuo þet þer ys blod yffed oþer huanne me deþ zenne of lecherie. Efterward huanne me layþ hand ine kueade ine clerk oþer ine man oþer ine wyfman of religion. Efterward huanne me stelþ oþer berþ be kueade skele out of holy stede yblissede þinges oþer onblissede huet þet hit by. Of þise zennes ne byeþ naþt kuytte þo þet þe guodes of holy Cherche þe patremonye of Jesu Christ despendeþ ine kueade us. Ne þo na þe mo þet benimeþ oþer of hyaldeþ mid wro[n]g oþer mid strengþe. oþer hedeþ þe þinges þet byeþ aproþred to holy Cherche oþer hise payeþ kueadliche ase þe rentes offrendes þe tendes and þe oþre riþtes of holy Cherche. Of þise zelve zenne ne byeþ naþt kuytte þo þet brekeþ þe Zondayes and þe festes þet byeþ to loki vor þe holy day heþ his vridom ase habbeþ þe holy stedes. þise byeþ þe smale boþes þet wexeþ of þe boþe of sacrilege.

þe vj. BOþ OF AVARICE.

þe zixte boþ of avarice is symonye þet is zuo ycleped vor ane wychche þet hette Symoun þet wolde begge of Seynte Peter þe Apostel þe grace vor to do miracles and byad grat guod and þervore hi byeþ ycleped Symoniaks alle þo þet wylleþ zelle oþer begge þe gostliche þinges þet is amang alle þe dyadliche zennes on of þe grateste. And þes boþ heþ manie twygges. þe verste is in ham þet zelleþ oþer beggeþ þe holy ordres oþer þet Body of oure Lhorde oþer þe oþre Sacremens of holy Cherche. þe oþer is ine ham þet zelleþ Guodes Word and precheþ principalliche vor pans. þe þridde is ine ham þet be yefþes oþer be behotinges oþer be biddingges dredvolle oþer vleffliche makeþ zuo moche þet hy oþer oþre byeþ ichose to dyngnetes of holi Cherche ase byeþ biffopriches abbayes oþer deynes oþer oþre dingnetes þet me makeþ be chyezinge. þe verþe is ine ham þet be yefþes oþer behotinges

oþer be biddinges dredvolle oþer be service naȝt clene yeveþ þe proven-
dres and þe parosses oþer oþre benefices of holy Cherche. þe vifte is
ine ham þet be markat makinde leteþ hare benefices oþer changeþ. þe
zixte is ine ham þe be markat makinde guoþ in to religion and ine ham
þet ine zuiche manere his ondervongeþ.

Vele þer byeþ oþre zennes and of divers cas ine symonye ac hi
belongeþ more to klerkes þanne to leawede and þis bok is mor ymad vor
þe leawede þanne vor þe clerkes þet habbeþ þe bokes. Ac alneway hit
is nyed to leawede men þet hi ham loki vram þise zenne ine þri cas.
þe on is huanne hi wylleþ helpe hare ken oþer hare vryendes an heȝy
ine dingnetes of holi Cherche þe oþre huanne hi yeveþ þe provendres
oþer benefices þet byeþ of hare yefþe þe þridde huanne hi yeldeþ hare
children into religion. Ine þise þri poyns yef hi yeveþ oþer ondervon-
geþ yefþes oþer kueade biddinges oþer kueade servises hi miȝten zone
valle in to þise zenne of Symonie. Vor ase ziggeþ þe holi writes þer
byeþ þri maneres of yefþes þet makeþ symonie. yefþe of hand. yefþe
of mouþe ase biddinges. yefþe of servise naȝt clenliche. Ich clepie
onclenliche huanne þe servises byeþ ydo vor onclenliche cause oþer
principalliche vor þing gostlich.

✓ þe ZEVENDE BOȝ OF AVARICE. ✓

þe zevende boȝ of avarice ys wyckedhede. Ich clepie wychkedhede
huanne þe is zuo wykhed and zuo moche dyevel þet him ne dret naȝt
to done ane greате zenne dyadlich and orrible oþer grat harm to oþren
vor a lite wayn oþer vor vreme to him. þes boȝ heþ manye twygges.
þe verste is huanne eny vor drede of poverte oþer vor covatyse vor to
wynne vorzaȝþ [renayþ] God and þe Cristene bileave and becomþ
Bougre oþer Jeu oþer Sarasin. To þise zenne belongeþ þe zenne of ham
þet vor pans makeþ to clepie þane dyevel and makeþ þe enchauntemens
and makeþ to loky ine þe zourd oþer ine þe nayle of þe þoume vor to
take þe þyeves oþer vor oþre þinges. And of ham alsuo þet makeþ oþer
porchceþ be charmes oþer be wychecraft oþer be kueadnesse huet þet
hit by þet volk þet byeþ ine spoushod togydere ham hatieþ oþer ne moȝe

habbe velazrede þe on wyþ þe oþre be spoushod oþer þet volk þet ne byeþ naȝt ine spoushod lovieþ ham togidere folliche and be zenne. þe oþer is þe zenne of grochinge and of traysoun [bezuykinge] huanne þe man vor wynnynge oþer vor mede deþ þing huer by hi draȝeþ oþre to þe dyaþe oþer be zuorde oþer be venym oþer ine oþre manere huet þet hit by. þe þridde is þe zenne of ham þet vor wynnynge berneþ hous tounes casteles cites oþer cherchen oþer destrueþ þe vines oþer cornes. oþer doþ oþre harmes vor mede. þe verþe is þe zenne of ham þet zaweþ discord and purchaceþ þe stryfs and þe werres in cites oþer ine capiteles oþer betwene þe heȝe men vor þan þet hi weneþ þe more to wyne mid strif ine þe werre. þanne ine pays. þe vifte is þe zenne of reven of provostes of bedeles of sergons þet accuseþ and calengeþ þet poure volc and ham deþ rayvni and kueadliche lede vor a lite wynnynge þet hi habbeþ be zide.

To þise zenne belongeþ þe zenne of valse domesmen. and of valse playteres. and of valse wytnesses of hwam we habbeþ above yspeke. Ine manye oþre maneres is ydo þe zenne of wyckednesse ac lang þing hit were to zigge and bettere may ech man rede þe ilke zenne and þe oþre ine þe boc of his inwyȝt þanne ine ane ffeþes seinne. ✓

þE EȝTENDE BOȝ OF AVARICE.

þe eȝtende boȝ of avarice is chapfare huerinne me zenegeþ ine vele maneres vor timliche wynnynge. and nameliche ine zeve maneres. þe verste is to zelle þe þinges ase dyere ase me may and to begge as guode cheap ase me may. þe oþer is lyeȝe zuerie and vorzuerie þe heȝere to zelle hare chapvare. þe þridde manere is þet me deþ ine wyȝtes and ine mesures and þet may by ine þri maneres þe verste huanne me heþ diverse wyȝtes oþer diverse mesures and beggeþ be þe gratteste wyȝtes oþer be þe gratteste mesures and zelleþ by þe leste. þe oþer manere is huanne me heþ riȝtvolle wyȝtes and riȝtvolle mesures and zelleþ on-treweliche ase deþ þe tavernyers þet velleþ þe mesure mid scome. þe þridde manere zuo is huanne þo þet zelleþ be wyȝte purchaceþ and makeþ zuo moche þet þet þing þet me ffeȝl wiȝe ffeȝweþ more hevy. þe

verþe manere to zeneþi in chapfare is to zelle to tyme. of þisen we habbeþ yspeke above. þe vifte manere is oþer þing zelle þanne me heþ yffeawed bevore ase doþ þise scriveyns þet ffeweþ guode lettre ate ginnyng and efterward makeþ wycked. þe zixte is hede þe zoþnesse of þe þinge þet me wyle zelle ase doþ þe romongours of hors. þe zevende is maki porchaci þet þet þing þet me zelf makeþ vor to ffewy betere þenne hit by ase doþ þise zelleres of cloþ þet chieseþ þe þyestre stedes huer hi zelleþ hare cloþ. Ine vele oþre maneres me may zeneþi ine chapfares ac long þing hit were to zigge.

þE NEÞENDE BOÞ OF AVARICE.

þe neþende boþ of avarice is ine kueade creftes. Ine þise zeneþeþ moche volk ine vele maneres ase þise fole wyfmen þet vor a lite wynnyng hy yveþ ham to zenne alzuo þise hysians and þise kempen and vele oþre þat vor pans oþer vor timliche profit yveþ ham to crefte naþt oneste þet ne may naþ by do wyþoute zenne an of þan þet hit doþ and of ham þet hise sostyneþ.

þE TENDE BOÞ OF AVARICE.

þe tende boþ of avarice byeþ kueade gemenes ase byeþ þe gemenes of des and of tables and of oþre huyche huet þet hy by huer me playþ vor pans oþer vor oþre timeliche wynnyng. Zuyche kueade gemenes specialliche of des and of tables byeþ vorbode be riþte vor manye zennes þet volþeþ zuyche gemenes. þe verste is covaytise vor to wyne and vor to dispoily his velaþe. þe oþer is gavelyng to grat ase neþen vor tuelf naþt vor ane monþe ne to eþte dages ac ine one zelve day. þe þridde is to movi lyeasynges and ydele wordes. and þet wors is greate blasfemies of God and of his halþen huervore God him wreþeþ ase ofte ziþes he heþ ynome to lite wreþe. vor oþerhuyl ham miswent þe visage þet bevore behinde.

A TALE.

A knyþt wes þet zuor be Godes eyen. an haste his on eþe lhip ope

þe cheker. An archer vor þet he hedde ylore ate geme nom his boʒe and fflat an heʒ aye God. þane morʒen huanne he zet ate gemene his arowe vil ope þet cheker al bloody.

þe vorþe is þe kueade vorbysne þet he þet playþ yefþ to oþren þet yzeyþ þet geme. þe vifte in lere of time þet me ffolde be sette ine guode workes and manye oþre zennes þet long þing hit were to zigge. O þing ich ne ffel naʒt voryete þet þe ilke þet wynþ he ne may naʒt ine guode manere ofhealde þet he wynþ ac ffel hit yeve vor Godes love bote yef þet hit by ine zuyche manere þet he hit hedde mid barat oþer be strengþe ase þe ilke þet deþ þe oþren playe be stregþe. Ine þet cas he ffolde hit yelde to him þet hit heþ ylore. Alsuo ich zigge of þet me wynþ ine tornement.

þise byeþ þe boʒes of avarice ynoʒ þer byeþ oþre. Ac hy byeþ more to clerekes þanne to þe leawede and þis boc is more ymad vor þe leawede þanne vor þe clerkes þet conneþ þe writinges.

þE ZIXTE HEAVED OF þE BESTE.

þe zixte heaved of þe kueade beste is lecherie þet is to moche love and desordere ine lost of lenden oþer ine vleffliche lost. of þise zenne vondeþ þe dyevel in vif maneres ase zayþ Zaynt Gregorie. Averst ine fole ziʒþe. efterward ine fole wordes. efterward ine fole takinges. efterward ine fole kessinges. efterward me comþ to þe dede. Vor of fole ziþe me comþ to þe speche and vram þe speche to þe handlinge vram þe handlinge to þe kesinge vram þe kessinge to þe dede. and þous sotilliche makeþ þe dyevele guo vram on to oþer. þis zenne him to delþ verst ine tuo maneres vor þer is lecherie of herte and lecherie of bodie. þe lecherie of herte zuo heþ vour stapes. vor þe gost of fornication þet serveþ of þe vere of lecherie becleppe þe herten makeþ verst come þe þoʒtes and þe likinges and þe ymaginacions of zenne to herte and makeþ þenche. Efterward þe herte blefþ ine þe þoʒtes and suo deliteþ yet ne deþ he naʒt þe dede vor no þing. and ine þise blevinge and ine þe ilke lost is þo oþer stape þet may by dyadliche zenne þe greate zenne may by þe lost. þe bridde stape is þe grauntigge of herte and of þe

scele and of þe wylle and zuyche grauntinges byþ alneway deadliche zenne. Efter þe grauntinge comþ þe wylnyng and þe greate hete þet hy habbeþ vor to zenezzy and doþ more þanne twenti zennes yne þe daye ine zizþe of levedys and of maydynes þet ffeweþ ham vayre ydiȝt þet ofte hy ffeaweþ and diȝteþ ham þe more quaynteliche and þe more honesteliche vor to maki musi þe foles to ham and ne weneþ naȝt grantliche zenezzy vor þet hi ne habbeþ no wyl to do þe dede. ac vor zoþe hy zenezþ wel grevousliche vor be þe ancheysoun of ham byþ vorlore manye zaules and þer byþ moche volk ydo to dyape and to zenne. Vor ase zayþ þe vorbisne ‘ Levedi of vaire diȝtinge is arblast to þe tour’ vor hi ne heþ leme ine hire bodye þet ne is a gryn of þe dyevle ase zayþ Salomon. þanne behoveþ hit yelde scele ate daye of dome of þe zaules þet be þe ancheaysoun of ham byeth vorlore. þet is to onderstonde huanne hi yeveþ encheysoun vor to zenezzy be hare wytinde.

Lecherie of bodie him todelp ine lecherie of eȝen of yearen of mouþe of honden and of alle þe wyttes of þe bodye and specialliche of þe voule dede. and huc is hit voul dede zeþþe þe hit is kendeliche? Vor þet Guod hit vorbyet ine his spelle and his apostel Pauel þet þus zayþ Eche man habbe his oȝene vor fornicacion þet ys to zigge his oȝene wyf. To þo zenne belongeþ alle þe þinges huer by þet vless him arist and wylneþ zuiche dede ase byþ þe mochele drinkeres and eteres þe zofte bed cloþes likerouses and alle manyere eyse of bodye out of nyede and specialliche ydelnesse.

þe zenne of dede of lecherie him todelp ine vele boȝes be þe stat of þe persones þet hit doþ and geþ an heȝ vram kueade to worse. þe verste is of man oþer of wyfman þet ne habbeþ nenne bend ne of wodwehod ne of spoushod ne of ordre ne of religioun ne of oþre manere. þet is þe verste zenne dyadlich in dede of lecherie. þet oþer is to wyfmanne commune þis zenne is more hard vor he is more ald and vor þet zuyche wyfmen byþ oþer huy wyves oþer of religion and ne vorzakeþ nenne ne vader ne broder ne zone ne ken. þe þridde is of men sengle and wodewe oþer ayeward. þe verþe is wiþ sengle wifman. þe vifte is mid wyfman ymarissed þet is þe zenne of spusbreche þet is

wel kucad vor þer is brekinge of treuþe þet þe on ffele bere to þe oþre. efterward þer is a sacrilege huanne one brecþ þe sacrament of spoushod. hit yualþ oþerhuyl desertesoun of eyr and valse mariages. þis zenne him dobbelþ oþerhuyl huanne he is of man yspoused wyþ wymman þet heþ housebounde. þe zixte is huanne þe man heþ his oʒe wyf deþ þing þet is forbode and disordene aye kende of man and ordre and of spoushod and mid oʒene zuorde man may him zelve sle alsuo may he mid his oʒene wyve zeneʒi dyadliche. þervore smot God to evele dyafe Onam Jacobis nevu. and þe dyevel þet hette Asmodeus astranglede þe zeve houseboundes of þe holy mayde Sare þet zephþe wes yonge Thoby's wyf vor alle þe sacremens of holi Cherche me ffele usi clenliche and mid greate worþffipe. þe zevende is of man to his godmoder oþer to his goddoʒter oþer to his godsone to the childre of his godzyb oþer of his godzybbe vor þo children ne moʒe naʒt come togydere wyþoute dyadlich zenne ne be spoushod. þe eʒtende is of man to his kenne and þe ilke zenne arist and loʒeþ be þet þe kenrede is nyeʒ oþer ver. þe neʒende is of þe manne mid þe kenne of his wyve oþer ayeward of þe wyve mid þe kenne of hare housebounde. þe ilke zenne is wel dredvol vor huanne þe man heþ velaʒrede myd enye wyfman he ne may nanmore be spoushod hadde none of hire kenne and yef he enye nimþ þe spoushod ne is naʒt and yef he nimþ wyf and efterward of þe half of hire kenne ha lyeſt þe riʒht þet he hedde to his wyve ine zuo moche þet he ne may efterward wonye mid him bote hy hit ne bidde bevore. þe tende is of wyfmen to clerkes yhoded þis zenne anheʒeþ and loʒeþ by þe hodes and þe worþffiphede. þe enlefte is of man of þe wordle to wyfman of religioun oþer ayeaward of wyfman of þe wordle to man of religioun. þe xii. is of man of religioun and of wyfman of religioun and þis zenne anheʒeþ and loʒeþ be þe stat of þe persones þet hit doþ. þe xiii is of prelas þet ffolden bi licnesse and by vorbysne of holynesse and of klenesse to al þe wordle. þe laste is mest vout an lodlakeſt þet ne is naʒt to nemny. þe ilke zenne is aye kende þet þe dyevel tekþ to man oþer to wyfman ine vele maneres þet ne byeþ naʒt to nemni vor þe materie þet is to moche abomynable ac ine ffrifþe hit ffele nemni þe

ilke to huam hit is bevalle. Vor as moche ase þe zenne is more voule and more grislich þe more is worþ þe ffrifte vor þe fflame þet one heþ of þe zigginge is grat del of penonce. þis zenne is zuo onworþ to Gode þet he dede rine ver berninde and bernston stinkinde oþe þe cite of Sodome and Gomorre and azenkte vif cities in to helle. þe dyvel him zelf þet hit porchaceþ heþ fflame huanne man hit deþ and þe eyr is anvenymed of þe dede.

þE ZEVENDE HEAVED OF þE BESTE.

þe zevende heaved of þe kueade beste zuo is þe zenne of þe mouþe and þervore þet þe mouþ heþ tuo offices huer of þe on belongeþ to þe zuelz ase to þe mete an to þe drinke þe oþer zuo is in speche þervore him todelp þe ilke zenne in tuo deles principalliche þet is to wytene in zenne of gloutounye þet is ine mete and in drinke and ine zenne of kueade tonge þet is ine fole spekinge. And verst zigge we of þe zenne of gloutounye þet is a vice þet þe dyevel is moche myde ypayd and moche onpayþ God. Be zuych zenne heþ þe dyevel wel grat miȝte in manne huer of we redeþ ine þe Godspelle þat God yaf leave þe dyeveln to guo in to þe zuyn and þo hi weren ine ham hise adreynten ine þe ze ine tokninge þet þe glotouns ledeþ lif of zuyn and þe dyevel heþ yleave to guo in ham and hise adrenche ine þe ze of helle and ham to do ete zuo moche þet hi to cleve an zuo moche drinke þet hy ham adrencheþ.

Huanne þe kempe þet his velaȝe yveld ond him halt be þe þrote wel oneape he arist alsuo hit is of þan þet þe dyevel halt be þa zenne and þervore bleþeliche he ȝernþ to þe þrote ase þe wolf to þe ffepe him vor to astrangli ase he did to Even and to Adam in paradys terestre þet is þe viſſere of helle þet nymþ þane viſſ be þe þrote and by þe chinne þis zenne moche mispayþ God vor þe glotoun makeþ to grat fflame huanne he makeþ his god of ane zeche vol of dong þet is of his wombe þet he loveþ more þanne God and ine him ylefth and him serveþ. God him hat veste. þe wombe zayþ þou ne ffelt ac et longe and a layt. God him hat be þe morgen arise þe wombe zayþ þo ne ffelt ic am to vol me behoveþ to slepe þe cherche nys non hare hy abytt me wel. and huanne

he arist he begynþ his Matyns and his benes and his oreysones and zayþ A God huet ffolle we ete today huader me ffolle eny þing vynde þet by worþ? Eftir þise Matynes comeþ þe Laudes and zayþ A God huet we hedde guod wyn yesteneven and guode metes and efter þan he bewepþ his zennes and zayþ Allas he zayþ ich hadde yby nyeȝ dyad to niȝt to strang wes þet wyn tene. þet heaved me akþ ich ne ffel by an eyse al huet ich hadde ydronke. þous to þe kueade zayþ þis zenne let man to fflame vor alþerverst he becomþ tavernyer þanne he playþ ate des þanne he zelp his oȝen þanne he becomþ ryband holyer and þyef and þanne me hine anhongeþ. þis is þet scot þet me ofte þayþ.

þis zenne him todelp ase be saynt Gregorye ine vif boȝes vor ine vif maneres me zeneȝeþ be mete and be drinke oþer vor þet me eth and dryngþ tovore time oþer to lostvolliche oþer out of mesure oþer to ardontliche oþer to plentyousliche. þe verste boȝe þenne of þise zenne is to ete before time and to voul þing hit is to man þet heþ age huanne he ne may abyde time to etene and of grat lecherie of þrote hit comþ þet man þet is strang and hol of bodye wyþoute ancheysoun schelvol tovore riȝte houre yernþ to þe mete ase dep a best doumb. And vele zennes comeþ of þo ilke wone þanne hit comþ þet zuych a man zayþ þet he ne may veste ne do penonce vor he heþ þet yzed Ich hadde a to-kuead heaved and he zayþ zoþ vor he heþ hit zuych ymad and kuead herte alsuo þet heþ ymad þet kuead and him heþ ydo broke þe vestinges þet is gret zenne and yef he him dammede be him zelve þer of no strengþe ac he wyll hadde velazes þet doþ ase he dep huiche he draȝþ vram wel to done and let his mid him in to helle vor he dep ham breke hare vestinges and do hare glotounyes huer of hi ham wolden loki yef þer nere kueade velazes. Vor þe drinkere and þe horling amang þe oþere kueades þet hi doþ properliche one zenne þet is þe dyevles huanne hi wyþdraȝeþ to do wel. Hy ziggeþ þet hi ne moȝe naȝt veste ac hy lyeȝeþ vor litel love of God ham heþ þet Y do zigge vor yef hi loveden zuo moche þe zoþe ioȝe of hevene ase hy doþ þe ydele blisse of þis wordle ase hi vesteþ vor þe timliche nyedes al huet niȝt ase wel hi miȝten veste huet non vor God yef hi him zuo moche lovede. Ac hy

byeþ ase is þet child þet wyle alneway habbe þet bread ine his hand and þe ffelt conne þet ase me zenezep ine to raþe arizinge vor to ethene and alzuo me zenezep late to soupi þanne þet volk þet late lovieþ to soupi and to waki be niȝte and wastep þane time ine ydelnesse and late guoþ to bedde and ariseþ late zenegeþ ine vele maneres. Verst ine þet hi wastep þane time and hine miswendep huanne hi makeþ of þe nyt day and of þe daye niȝt. Zuych volk God acorseþ be þe prophete vor me ffel be daye wel do and be niȝte herie God and bidde ac huo þet lyþ a bedde huanne he ffold arise slepe he mot huanne he ffolde bidde and his servise yhere and God herie and þos he lyst al his time and þe niȝt and þane day. Efterward ine zuyche wakinges me dep manye kucades ase playe ate ches oþer at tables and me zayþ manye bismers and folyes and þus wastep þe wreche his time and his wyttes and his guodes and wreþep God and harmes his bodi and more þe zaule.

þe oþer boȝ is of mete and of drinke be to moche and wiþoute mesure þe ilke byeþ properliche glotounes þet al vorzuelȝep ase dep þe kete of his sperringe. Hit is grate wyt to loki mesure ine mete and ine drinke and grat help vor moche volk sterveþ and often þer comeþ greate ziknesses ac huo þet wyle þise mesure lyerny he ffel ywyte and onderstonde þet þer byeþ vele maneres to libbe ine þe wordle. þe verste libbeþ be þe vlesse þe oþer be his jolivete þe þridde be his fisike þe verþe be his onestete þe vifte be þan þet hare zennes aceseþ þe zixte be þe goste and be þe love of God.

þo þet libbeþ be þe vlesse ase sayþ Zaynte Paul hi slaȝep hire zaulen vor hi makeþ of hare wombe hare god þe ilke ne hyealdeþ scele ne mesure and þervore hi ffolle habbe ine þe oþre wordle pine wyþoute mesure.

þe ilke þet libbeþ be hare jolyvete wyllep hyealde hire fole velaȝredes zuo þet hi ne conne ne hi ne moȝe healde mesure.

þo þet libbeþ be ypocrisye þet byeþ þe dyevels martires hi habbeþ tuo mesures vor þe tuaye dyeveln þet tormentep þane ypocrite byeþ moche ayder ayens oþren. þe on him zayþ eth ynoȝ al huet þou art vayr and vet þe oþre him zayþ þou ne ffelt ac þou ffelt veste al huet þou art

bleche and lhene. Nou behoveþ to habbe tuo mesures ane little and ane scarce þet he useþ tovore þe volke and anopre guode and large þet he useþ þet non ne yzyþ þer ne halt naȝt þe riȝte measure. þe ilke þet covaytise ledeþ habbeþ zuȝche measure ase þe pors wyle þet is lhevendi and hotestre of þe house þanne ffolle we betuene þe porse and þe wombe of þe glotoun habbe a vayr strif þe wombe zayþ ic wylle by vol þe purs zayþ ich wylle by vol þe wombe zayþ ich wylle þet þou ete and drinke and þet þou despendi and the purs zayþ þou ne ffelt naȝt ich wille þet þou loki and wyþdraȝe. Allas huet ffel he do þes wreche þet is þrel to zuȝche tuaye kueade lhordes? Tuo mesurss makeþ be wyȝte ymad þe measure of wombe in opre manne house guode and large and þe measure of the purse of his þet is zorȝvol and scarce.

þo þet libbeþ be fisike hy healdeþ þe measure of ypocras þet is lite an strait and hit ivalþ ofte þet þe ilke þet be fisike leveþ be fizike sterfþ.

þo þet libbeþ be hyre onestete þe ilke hyealdeþ þe measure of scele and libbeþ worffipliche to þe wordle þet eteþ ine time and ine oure and nimeþ mid guode wylle þet hi habbeþ and cortaysliche an gledliche.

þo þet libbeþ be þan þet hare zennes okseþ hyealdeþ zuiche manere and measure ase me ham chargeþ ine penonce.

þo þet libbeþ be þe goste byeþ þo þet ine þe love of God wonyeþ to huam þe Holy Gost tekþ to hyealde ordre an scele and measure. þe þet habbeþ þe lhordffip ope þe bodyes þet is zuo ytaȝt þet he ne acseþ none outrage and deþ þet þe gost hat wyoute grochinge and wiþoute wiþzigginge.

Non miȝt þou ysi vor þet we habbeþ hyer yzed þet vele ginnes heþ þe dyevel vor to nime þe volke be þe þrote vor verste he ffeaweþ ham þe wynes and þe metes þet byeþ vayre and likerouses ase he dede to Even þane eppel and þet yef hit him ne is naȝt worþ he him zayþ eth an drink ase þe ilke and þe ilke. velaȝrede þe behoveþ hyealde yef þe wylt þet me ne storveþ naȝt and þet me þe ne hyalde vor papelard oþer he him zayþ þe helþe of þine bodye þou ffelt loki vor huo þet ne heþ helþe he ne heþ naȝt ne by naȝt manslaȝþe of þe selve þou ffelt to þine bodye þe sostinonce. oþer he him zayþ Nim ȝeme of þe guodes þet þou

dest oper miȝt do þou ne est naȝt vor þe lost of þyne bodye ac to servi God þou ffelt þine strengþ loki to God ase zayþe Daviþ. þise sceles byeþ zuo cleviinde þet þe wyseste and þe holyist man byeþ oþer huyl becaȝt.

þe þridde boȝ of þise zenne is to verliche yerne to þe mete ase deþ þe hond to þe hes and þe more þet is þe ilke verlichhede þe more is þe zenne. Vor ase hit ne is no zenne vor to habbe richesces ac his to moche lovyē alsuo hit ne is no zenne vor to ethe þe guode metes ak eche his to verliche oþer disordeneliche. Ethe metes byeþ guode to guode and to ham þet be scele and be mesure his useþ and hise nimeþ mid þe sause of þe drede of oure Lhorde. vor me ffel evremo habbe drede þet me ne mysnyne be ouer dede and me ffel herye God and yelde hym þonkes of his yefþes and be þe zuetnesse of þe mete þet wyþoute ne may by me ffel þenche Godes zuetnesse and to þe ilke mete þet velþ þe herte. þervore me ret ine hous of religion ate mete vor þet huanne þet bodi nymþ his mete of one half þet þe herte nyme his of oþer half.

þe verþe boȝ of þise zenne of þan þet to nobleliche wylleþ libbe þet despendeþ and wasteþ vor to velle hare glotony hwer of an hondred poure miȝten libbe and ynoȝliche by veld. Zuich volk zenegeþ ine vele maneres verst in greate despenses þet hi makeþ efterward ine þan þet hi hit useþ ine to grat hete and ine to grat lost and efterward ine þe ydele blisse þet hi habbeþ vor hit ne is naȝt onlepiliche lecherie of zuelȝ ac hit is wel ofte vor bost þet hi zechēþ zuo riche metes and makeþ zuo vele mes huer of ofte comeþ vele kueades.

þe vifte boȝ is þe bysihede of glotuns þet ne zechēþ bote to þe delit of hare zuelȝ. þise byeþ properliche lechurs þet ne zechēþ bote þet lost of hare zuelȝ. Ine þri þinges nameliche liþ þe zenne of zuyche volke verst ine þe greate bysihede þet hi habbeþ to porchaci and to agraiþi. Efterward mid grat lost þet hi habbeþ ine þe us. Efterward ine þe blisse þet hi habbeþ ine þe recordinge and huo þet miȝte telle huyche bysinesse hi doþ to þan þet hare metes by wel agrayþed and ech to his oȝene smac and hou hy moȝe maki of one mete vele mes desgysed vor hare voule

lost. And huanne þe mes byeþ ycome on efter þe oþer þanne byeþ þe burdes and þe trufles vor entremes. and ine þise manere geþ þe tyme. þe wreche him voryet þe scele slepþ þe mæze gret and zayþ Dame Zuelz þo me ffast ich am zuo vol þet ich tocleve ac þe tonge þe lyckestre him ansuereþ and zayþ þaz þou ffoldest tocleve ich nelle naȝt lete askapie þis mes. Efter þe lecherie þet is ine etinge comþ þe blisse þet is ine þe recorder efterward hi wesseþ þet hi hedden nykken of crane and wombe of cou vor þet þe mosseles blefde lenger ine þe þrote and more miȝten vorzuelze.

Nou þou hest yherd þe zennes þet comeþ of glotounye and of lecherie and þervore þet zuyche zennes arizeþ communliche ine taverne þet is welle of zenne. þervore ich wylle a lite take of þe zennes þet byeþ ydo ine þe taverne. þe taverne ys þe scole of þe dyevle huere his deciples studieþ and his oȝene chapele þer huer me deþ his servese and þer huer he makeþ his miracles zuich ase behoveþ to þe dyevle. At cherche kan God his virtues ffeawy and do his miracles þe blynde to liȝte þe crokede to riȝte. yelde þe wyttes to þe wode þe speche to þe dombe þe hierþe to þe dyave. Ac þe dyevel deþ al ayenward ine þe taverne vor huanne þe glotoun geþ in to þe taverne ha geþ opriȝt huanne he comþ ayen he ne heþ vot þet him moȝe sosteyni ne bere. Huanne he þer in geþ he yzyeþ and yherþ and speeþ wel and onderstant huanne he comþ ayen he heþ al þis vorlore ase þe ilke þet ne heþ wyt ne scele ne onderstondinge. Zuyche byeþ þe miracles þet þe dyevel makeþ. And huet lessouns þer he ret alle velþe he tekþ þer glotounye lecherie zuerie vorzuerie lyeȝe miszigge reneye God evele telle contacky and to vele oþre manyeres of zennes. þer ariseþ þe cheastes þe strifs þe manslaȝþes. þer me tekþ to stele and to hongī. þe taverne is a dich to þieves and þe dyeveles castel vor to werri God an his halȝen. and þo þet þe tavernes susteyeneþ byeþ velazes of alle þe zennen þet byeþ ydo ine hare tavernes and vor zoþe yef me ham zede oþer dede asemoche fflame to hire vadre oþer to hare moder oþer to hare gromes as me deþ to hire Vader of hevene and to oure Lhevedy and to þe halȝen of paradis mochel hi wolden ham wreþi and oþer red hi wolden do þer to þanne hi doþ.

✓ þE ZENNES OF þE TONGE. ✓

Huo þet wyle conne and weze þe zennes of þe tonge hit behoveþ þet he conne weze and ayenweze þet word huych þet hit by and huer of hit comþ and huet kuead hit deþ. Vor hit yvalþ þet þet word is zenne ine hym vor þet hit is kuead and yef hit byvalþ þet hit by zenne vor þet hyt geþ out of kueade herte and of heavede hit bivalþ þet þe speche is grat zenne þet hi deþ grat kuead þa3 hy by vayre and ysmoþed. Nou ffelt þou ywyte þet þe kueade tonge is þet trau þet God acorsede in his spelle vor þat he ne vand na3t bote leaves þet ine Holy Writ byeþ onderstonde wordes. And alsuo ase hit is strang þing to telle alle þe lyeaves of þe trauwe alsuo hit is strang þing vor to telle alle þe zennes þet of þe tonge comeþ. An þise ten bozes we moze alsuo nemni ydelnesse. yelpinge. blondinge. todra3inge. lyesynges. vorzueriinges. stryfinge. grochinge. wyþstondinge. blasfemye. þe ilke þat ham yeveþ to moche to ydele worddes hi zechep grat harm þet hi ne aparceyveþ na3t vor hy lyeseþ þane time precious huer of hi ffolden hadde eftsone disete. and vorlyeseþ þe guodes þet hi þencheþ to done and ffolden do and nimeþ þe tresor of þe herte and hise velþ ayen mid ydelnesse hi onwriþ þane pot and þe vlezen vlyeþ þerin. Hi hise clepieþ ydele wordes ac hi ne byeþ ac hi byeþ of grat cost and harmvolle and perilous ase þo þet emteþ þe herte of hire guode and velþ his ayen mid ydelnesse as þo huer of behoveþ yelde rekeninge of echen bevor God ate daye of dome ase God zayþ ine his spelle. Hit ne is na3t lite þing ne ydelnesse huer of hit behoveþ rekeni and yelde scele ine þe heze cort ase bevore God and al þe baronage of hevene.

Ine þo ydele wordes me zenezep ine vif maneres vor þer byeþ zome wordes ydele huer of þe tonges byeþ zuo volle þet spekeþ bevore and behynde þet byeþ ase þe cleper of þe melle þet ne may him na3t hyealde stille. and yef hi spekþ bisye wordes of ham þet zuo bleþeliche telleþ tidynges þet zetteþ ofte hare herte to mesayse of ham þet his yhereþ and makeþ þe efter telleres ofte by yhyhealde foles and vor lyezeres. Efterward byeþ þe tales and þe vayre zigginges huer of hi habbeþ moche

of ydele blisse þo þet hise conne sotilliche zigge vor þe herkneres do wel lhezze. Efterward byeþ þe bourdes and þe trufles vol of uelþe and of leazinges þet me clepeþ ydele wordes ac vorzoþe hit ne byeþ ac hy byeþ wel stinkinde and wel voule. Efterward byeþ þe bisemeres and þe scornes þet hi ziggeþ ope þe guode men and ope alle ham þet wylleþ do wel þervore þet hi myzten his draze to hare corde and vram þe guode þet hi habep yconceyved wyþdrage. þet ne byeþ naȝt ydele wordes vor þou art ase manslaȝþe yef þou be þine tonge wyþdraȝst ane man oþer a child wel to done and God þe can as moche þank ase wolde þe kyng yef þe heddest yslage his zone oþer his tresor ystole. ✓

OF ÞE ZENNE OF YELPINGE.

Efterward comþ þe zenne of yelpinge þet is wel grat and wel voul wel vals and wel vileyn. Hi is wel grat vor huo þet yelpþ he is aperteliche Godes þyef and him wyle benyme his blisse ase we zede hyerbevore. þet is a wel vals zenne vor þe guodes huer of he miȝte wyne þe hevene hi yeveþ vor a litel wynd and zuo hit is a wel voul zenne vor þe wordle zelf ham halt vor fol and vor vilayn and vor nice.

Ine þise boȝe byeþ vif leaves þet byeþ vif manere of yelpinges. On is preterit þe is to zigge of þinge ypased þet is þe zenne of þan þet zuo bleþeliche recorderþ hare dedes and hare prowesses and þet hi wenep hadde oþer wel ydo oþer wel yzed. þe oþer is of present þet is to zigge of nou þet is þe zenne of þo þet naȝt ne deþ gledliche ne ham ne payep wel to done ne wel zigge bote ase me hit yzyȝþ oþer yherþ þise ine dede oþer ine speche and ine zinginge hi ylepþ and zelleþ vor naȝt al þet hi doþ. To þan belongeþ þe zenne of zuichen þet ylepþ of þe guodes þet hi habbeþ oþer þet hi wenep hadde of hare noblesse of hare richesse of hare prouesse. Hy byeþ ase þe coccou þet ne can singe bote of him zelve. þe þridde is þe zenne of þise over weneres þet ziggeþ ich wil do þet and þet ich wylle awreke forre ich wille maki þe helles and þe danes. þe verþe is more sotil þet is of þan þet ne moȝe vor fflame ham zelve praysi ac al þet oþre doþ and ziggeþ altogidere vayrliche blamyep ase riȝt naȝt ne him prayseþ to þet hi conne do and zigge. þe vifte is yet

more sotil of ham þet huanne hi willeþ þet me hise praysi and hi nollep zigge aperteliche hi hit makeþ anaȝt and makeþ zuo moche ham milde and ziggeþ þet hi byeþ zuo kueade and zuo zenvol and zuo onconnynde þrisiþe more þanne hi by vor þet me ham hereþ and hyealde vor wel boȝsam. all as zayþ Saynt Bernard huet þer is hier zorȝvolle yelpinge hy makeþ ham dyeven vor þet me halt ham vor Angles. hy makeþ ham kueade vor þet me ffolde his hyealde vor guod. Ne more me ne may ham wreþi þanne vor to zigge vor zoþe þou zayst zoþ. To þan belongeþ þe zenne of ham þet zechiþ spekemen ham vor to praysi and vor to grede hare noblesse be huas mouþe hi spekeþ and þe more hardeliche.

Ha. 12-13
OF BLONDINGE.

þe blonderes byeþ þe dyeveles noriches þet his children yeveþ zouke and doþ ham slepe ine hare zenne be hare vayre zang. Hy smerieþ þane way of helle mid hony ase me deþ to þe here vor þet þe zenezere hine ffolde guo þe hardylaker. þis zenne him todelp ine vif deles þet byeþ ase vif leaves ine þise boȝe. þe verste zenne is of þyse blonderes þet huanne hi yzeþ þet he oþer hy þet hi wyllep bevly habbeþ wel yzed oþer þet he heþ wel ydo anhaste him ziggip to him zelve vor þet ha heþ ydele blisse ac his kuead volleþ hi him naȝt telle. þe oþer zenne is huanne þe litle guodes þet hire children þet hi doþ zouke ydo oþer yzed hy leveþ and dobblep and moreþ hit of hiren al huet þer is more of lyeasinge þanne of zoþ and þervore hy byeþ ycleped valse wytnesses ine holy Writ. þe þridde zenne is huanne hi doþ onderstonde þe manne oþer þe wyfmanne þet he heþ ine him manie guodes and graces huer of he ne heþ none and þervore his clepeþ holy Writ charmeres vor hy becharmeþ zuo moche þane man þet he ylef ham more þanne him zelve þet he ylefþ bet þet he yherþ þanne þet he yziȝt and þet hy ziggeþ of him þanne þet hi useþ. þe verþe zenne is þet huanne hi alle zingeþ Placebo þet is to zigge ‘Mi lhord zayþ zoþ’ ‘Mi lhord deþ wel’ and wendeþ to guode al þet þe guode man deþ oþer zayþ by hit guod by hit kuead and þervore hy byeþ ycleped ine þe writinge Echo þet is þe

rearde þet ine þe heȝe helles comp ayen and acordeþ to al þet me him zayþ by hit guod by hit kuead by hit zoþ by hit vals. þe vifte zenne is huanne þe blondere defendeþ and excuseþ and wryeþ þe kueades and þe zennes of ham þet he wyle vlaterie and þervore zuyche byeþ ycleped ine writinge tayles vor hi wreþ þe velþes of zenne of riche men vor zom timlich guod huerone hi byeþ anlicned to þe tayle of þe voxe be hare barat and vor hare bezuykinge of tedraȝynge.

Blondere and misziggere byeþ of one scole þise byeþ þe tuo nykeren þet we vyndeþ ine bokes of kende of bestes vor hy byeþ a ffewynge of þe ze þet me klepeþ nykeren þet habbeþ bodyes of wyfman and tayle of viiffte and clauen of arn and zuo zuetelich zingeþ þet hi makeþ slepe þe ffipmen and efterward his vorzuelȝþ. þet byeþ þe blonderes þet be hare vayre zang makeþ slepe þet volk and ine hare zenne hi resembleþ an eddre þet hat Serayn þet yernþ more zuyþere þanne hors and oþer huyl vleþ and habbeþ þet venym zuo strang þet no tryacle ne is þer to naȝt worþ vor rapre comp þe dyap þanne me velþ þane byte. þet byeþ þe missiggeres of huam Salomon zayþ þet hi byteþ ase edderen ine bezuykinge an þet venim slaȝþ þri in one stroke. þane þet zayþ þane þet lhest and þane of huam he missayþ. þet is þe felliste best þet me clepeþ Hyane þet ondelfþ þe bodies of dyademen and hise eteþ þet byeþ þo þet byteþ and eteþ þe guode men of religion þet byeþ dyade to þe wordle hi byeþ more feller þane helle þet ne vorzuylþ bote kueade ac hi yerneþ op to þe guode huervore hy byeþ anlicned to þe zoȝe huanne hi heþ yvarȝed wel bleþeliche byt men ycloped mid huyt. Hy byeþ ase þe lhapwynche þet ine velþe of man makeþ his nest and zuo resteþ þet byeþ þe ffarnboddas þet bevleþ þe floures and lovieþ þet dong. And þes boȝ heþ vif leaves þe verste is huanne me vint leȝinges and þe kueades vor oþren to arere blame. þe oþer is huanne þet kuead þet he yherþ of oþren he hit telþ vorþ and hit moreþ of his oȝen. þe þridde is huanne he kuencþ and deþ to naȝte alle þe guodes þet þe man deþ and hise deþ hyeade to ane kueade. þes eth þane man al yhol þe oþre ne eteþ hine naȝt al ac byt and nimp a steck and þis is þet verþe lyeaf of þise boȝe þet is propreliche ycleped todraȝyng vor he todraȝþ and toheanþ eche

daye zom stech of guode þet he yhyerþ of oþren vor huanne me zayþ guod of oþren tovore him alneway he vint and zet ames vor zoþe he zayþ þet is zoþ he is a wel guod man and ich hine lovie moche ac he heþ zuich a lac ine him and þet me vorþingeþ. þes is þe scorioun þet makeþ vayr mid þe heavede and enveyneþ mid þe tayle. þe vifte is huanne he miswent and went to þe worse half al þet he yherþ oþer yziþ þet me may wende to guode and to kueade and þervore he is vals demere and ontrewē.

LEAZYNSES.

Leazinge valseþ þane man also me valseþ þe kinges sel oþer þe popes bulle and þervore þet me makeþ valse monaye and berþ valse lettres ha ffel by demd ase valsere ate daye of dome. þe lyeþere is amang þe men ase þe valse peny amang þe guode ase þet chef amang þe corn. þe lyeþere is ylich þe dyevle þet is his vader ase God zayþ ine his Spelle vor he is lyeþere and vader of leazinges ase he þet made þe verste leazinge and yet he hise makeþ and tekþ eche daye. þe dyevel him ffeweþ ine vele ffefþes and him chongeþ in vele wysen þet volk vor to gyly. also deþ þe lyeþere huervore he is ase þe gamelos þet leveþ by þe eyr and naȝt ne heþ ine his roppes bote wynd and heþ eche manere colour þet ne heþ non his oȝen.

Ine þise boȝe byþ þri smale tuygges vor þer byþ leazinges helpinde and leazinges likynde and leazinges deriynde and in echen is zenne vor ase zayþ Saynt Austin asemoche ase he þet lyeþþ be his leazinge deþ guod to oþren alneway be deþ his oȝene harm þanne þe leazinges helpinde byþ zenne. Ac þe leazinges likinde byþ more grat zenne ase byþ þe lyeþinges of þe lozenjour and of þe gememen and of þe scorneres þet ziggeþ þe bysemeres and þe lezinges and þe lyeþinges vor to solaci þe volk ine ziggynde and ham to harkin is zenne hit ne is non drede. ac þe lyazinges deriynde byþ dyadlich zenne huanne ase his zayþ wytindeliche and be þoȝte vor to do harm to oþren.

To þise boȝe belongeþ alle valshedes and þe gyles and þe contackes þet me deþ in al þe wordle vor oþren to gyly and harmy oþer ine zaule oþer in bodye oþer ine guodes oþer ine los huych þet hit by.

OF þE ZENNE OF LYEȜINGE.

Kuead þing hit is to lyeȜe ac more zenne hit is him zelve vorzuerie and þervore our Lhord hit zuo moche vorbyet. Perilous þing hit is to zuerie ac naȝt vor þan þet ine no poynt me ne may zuerie wyþoute zenne ase zayþ þe Bougre ac vor þan þet ofte zuerie makeþ ofte vorzuerie and ofte zeneȝi. Vor ine zeve maneres me zuereþ verste huanne me zuereþ boldliche þet is onworþnesse and bleþeliche þet hit þingþ þet him hit likeþ to zuerie þervore hit vorbeyt Saint Jacob. Ne zuerieþ naȝt bote huanne hit is nyed. ac þet wyl is þe lecherie vor to zuerie. Efterward huan me zuereþ liȝtliche þet is vor naȝt and wyþoute scele þet is forbode ine þe oþre heste of þe Laze þet God wrot ine þe tables of ston mid his vingre. Efterward huanne me zuereþ be wone ase at eche word vor þer byeþ zome zuo evele ytȝt þet hi ne conne noþing zigge wyþoute zuerynge. þise habbeþ God into grat onworþhede huanne al day and vor naȝt him clepieþ to wytnesse of al þet hi ziggeþ vor zueriinge is non oþer þinge þanne clepie God to wytnesse and His Moder and His halȝen. Efterward huanne me zuereþ folliche and þet yvalþ ine vele maneres. Oper huanne me zuereþ by tyene and sodaynlyche huer of him vorþingþ efterward. Oper huanne me zuereþ vor þing þet me ne may naȝt healde wiþoute zenne zuich oþ me ffel breke and do penonce for þane fole oþ. Oper huanne me zuereþ zikerliche of þinge þet me nis naȝt ziker yet þaȝ hit by zoþ. Oper huanne me behat zikerliche þet me naȝt not yef me hit may volvelle. Oper huanne me zuereþ be þe ffeppinges ase me zayþ be þe zone þet ffīnþ by þet ver þet bernþ oper by myn heaved oþer by myne vader zaule oþer oþre þane ylych. Zuyche oþes God vorbyet in his Spelle vor þet ich ffel maky ziker ich ne ffel naȝt draȝe to wytnesse bote þan heȝe zoþ þet is God þet al wot naȝt þe clene ffeppes þet ne byeþ bote ydelnesse. And huanne ich his zuerye be þoȝte ich bere ham ane worþffippe þet ich ffolde bere to God onlepi ac huanne me zuereþ be þe Godspelle me zuereþ be Him þet þe wordes byeþ and byeþ ywryte and huanne me zuereþ be þe holy relikes and be þe Halȝen of paradis me zuereþ be ham and be God þet ine him

woneþ. Efterward huanne me zuereþ vileynliche by God and His halzen ine þise zenne byeþ þe Cristene worse þanne þe Sarasyn þet nolden zuerie ine none manere ne nolden þolye þet me zuore bevore ham zuo vileynliche be Jesu Crist ase doþ þe Cristene. Hi byeþ more worse þanne þe Gyewes þet Hine dede arode hy ne breken non of His buones ac þise Him tobrekeþ smaller þanne me deþ þet zuyn ine bocherie. þise ne vorbereþ naȝt oure Lhevedi and þise his tobrekeþ more vileynlaker and hire and þe oþre halzen þet hit is wonder hou þe Cristendom hit þoleþ. Efterward huanne me zuereþ valsliche oþer huanne me bereþ valse wytnesse oþer me zuereþ vals wytindeliche ine huyche manyere þet me zuereþ oþer openliche oþer stilleliche be art oþer be sophistrie vor ase þe riȝte wrytes ziggeþ God þet loveþ mueknesse and zoþenesse yne zuyche wytte ondervangþ þane oþ onderstant þet word ase he hit onderstant þet ne þengþ naȝte bote guod and þet muekliche and wypoute stryf hit onderstant.

Mochel is grat Godes myldenesse huanne zuyche men þet zuerieþ of þinge þet hi wyteþ wel þet ne is naȝt soþ oþer bihoteþ þing þet hi nole naȝt healde þet þe dyevel him ne astrangleþ hastelyche. Vor huanne he zayþ “Zuo God me helpe” oþer “Zuo God me loky” and he lyeȝe he deþ him out of þe helpe and of lokynge of God nou ffolde he be riȝtes lyese wyt and onderstondynge and body and guodes and zaule and al þet he halt of Gode.

þe laste boȝ of þise zenne is huanne man agelt his treuþe and þet he heþ behote and graunted oþer be his truþe oþer be his oþe vor truþe yloȝe and oþ ybroke is ase hit were al on.

CHEASTE.

Saynt Augustin zayþ þet noþing zuo moche ne ys ylych to þe dyevels dedes ase cheaste. þes meyster huer of ne is non drede payþ moche þe dyeule and naȝt ne payþ God þet ne loveþ bote pays and onynge.

þes boȝ him todeþ ine vij. oþre boȝes huer of þe verste is strif þe oþer chidinge þe þridde missigginge þe verþe godelinge þe vifte atwyttinge þe zixte þreapinge þe zevende unonyngge arere. Huanne þe dyevel

yzib love and onynge amang volke moche hit him vorþingþ and vor ham maki unonyng he makeþ blepeliche his miȝte ham vor to do strive and þe dyevel beginþ þet ver of tyene and evel wyl vor to be cleppe þanne efter þet strif and þe cheaste comþ þe noyse and þe cheaste all alsuo huanne me alyȝt þet ver lhappþ þet smeþ efter þe layt stryf and cheaste and huanne þe on zayþ to þe opren “Zuo hit is” “Zuo hit ne is” — “Zuo hit wes” “Zuo hit nes.”

Chidinge is huanne cyder lyexneþ opren oper greate wordes. Efter þan comeþ þe myssigginges þet is huanne þe on peyneþ þan opren and ziggeþ þe greate felonies vor þer is a feloun þet heþ þe tonge more kervinde þanne rasour more zuyfter þanne arwe vlyinde and more borynde þanne zouteres eles. Zuyche men byeþ anlykned to þan þornhog þet is al ywryȝe myd prikynde eles and hit is to moche fel and zone hit is wroþ and þanne hit is oftyened he kest out his eles of his bodye ariȝthalf and alefthalf. Alsuo he is anlikned to þe felle dogge þet byt and heberkþ alle þo þet he may.

Efterward comeþ þe godelinges þet is huanne þe on godeleþ þane oprene and þet is zuo grat zenne þet þe Wrytynge zayþ þet huo þet godeleþ his emcristen he is acorsed of God and Saynt Paul zayþ þet zuych volk ne moȝe habbe Godes ryche and Salomon zayþ þat hare mouþ is ase þe wyȝte þet valþ ine hot weter þet kest hyer and þer and scoldeþ alle þo þet byeþ þer aboute.

Efter þan comeþ þe wyþnymynges þet byet yet more gratter zenne huanne me atwyȝt ane man oper his zennes oper his folies oper his poverte oper his poure ken oper opre lac þat is ine him.

Efterward zuo comeþ þe þreapynges and beginneþ þe medles and þe werres. Ac above alle þise zennes þet we habbeþ hyer yncemned paseþ þe zenne [of] ham þet be hare kueade tonge sosteyneþ and arereþ þe strifs and þe evele wylles betwene ham þet byeþ vryendes togidere and þo þet miswendep þet pays and þe onynges. God hateþ moche zuych volk and zuo zayþ þe Writinge.

OF GROCHINGE þET IS OF HIM þET NE DAR NAȝT ANSUERIE.

Ofte we hit yzeþ come þet þe ilke þet ne dar ansuerye ne chide þet he beginþ to grochi betuene his teþ and grunny vor efter þe chyaste we zetteþ þe zenne of grochinge. Hou grat is þe zenne ous ffeweþ wel þe wreche þet God kan nyme ase recorderþ Holi Wryt vor þise zenne onleak þe erþe and vorzualȝ Datan and Abyron and villen doun al kuic into helle an vor þo zenne zente God a ver þet vorbernde Kore and alle his velazes. CCL. of þe gretteste of Godes ost ine deserte. Vor þe ilke zenne vorlore þe Yewes þet land of beheste þat God ham hedde behote zuo þet of zix C. þousond þet God hedde ykest out of þe þreldome of þe kinges of Egipte and þet he hedde yloked vourti year ine desert myd þe manne of hevene ne yede into þe Holy Londe bote tuo wypoute mo þet hetten Calef and Josue ac alle hi storven in zorȝe ine þe desert.

þis zenne heþ tuaye boȝes vor þe on is grouchinge aye God and þe oþre aye man regneþ. þis zenne is ine vele maneres ase in sergons aye hire lhordinges ine wyfmen aye hare levedis and ine children aye hare vaderes and hare modren ine þoure aye þe rich and þe þrelles aye þe knyȝtes ine leawede aye þe clerkes and aye þe prelas and þe cloysters aye þe abbottes and þe priours and hire officials ase subprior and þe oþre and wext þe grochinges ine alle zuyche personse oþer of onboȝsamnesse vor þan þet me is to hard ine hestes oþer ine sleauþe vor þet me is to sleuol. oþer of impacience vor þet me ne deþ naȝt alle þe wylles oþer of envie oþer of felonie vor þet me avonceþ more þe on þanne þe oþre and manye oþre kueade roten.

Grochinge aye God heþ yet nou ynoȝ mo encheysouns vor man þet heþ vorlore grace and þolemodnesse he wyle by mayster ope God zuo þet al God deþ ine erþe bote yef he hit ne do al to his wylle an haste he grocheþ aye God and zynȝþ þet Pater Noster to tokne vorzoþe ac þe dyevles zang. Vor ase þe Holy Gost tekþ and makeþ his ychosene zinge ine hare herten þe zuete zonges of hevene þet is of þe graces of al þet he deþ and of al þet he us zent alsuo þe kueade gost makeþ his

deciples zinge þanne zang of helle þet is grochinge þet evre ffall yleste ine helle in al þet God deþ bote hit by al hire wylle vor zoþe mochel is zuych a man vol ant out of his wyte þet wyle þet me him yelde scele of al þet he heþ ydo yef me him zent adversete povertē ziknesse dyere time rayn druþe yef me yefþ him and benymþ hit oþren bote yef hit ne do by al to his wylle he him nymþ anhaste to grochi aye God and him wele þonkeþ huet wonder is hit þaʒ God him awrekþ of zuyche volke þet wylleþ him benyme his lhordfip and his wyshede.

OF WYÞSTONDYNGE.

Kuead þing is grochinge ac more is wors wystondinge. Wypstondyngē is a zenne þet comþ of þe herte þet is rebel and hard and rebours and dyvers þet alneway wyle þet his wyl by do and his zygginge by yhyealde þet wyle þet alle þe oþre bouze to him and he ne bouze to nonen. þis is þe harde heartē huer of Salomon zayþ þet he ne may naʒt fayly of kued ende. And ase þer is grochinge aye God and aye man also is zuych herte rebel to God and to man.

þis zenne heþ vour boʒes vor zuyche herten byeþ rebours and rebels red to leve to done Godes heste chastinge þolye and techinge onder-vonge. Yef enye of hare vryendes ham wylleþ rede and hare vreme ffewy naʒt ham nolleþ yhere rapre vor þet hi habbeþ yspeke hi doþ þe more bleþelaker þe contrarye. To þe rede of oure Lhorde ofte hi byeþ rebel yef me ham ret þing þet by to helpe to hire zaules ne noþyng nolleþ do er þan me gabbeþ of ham. And þos hy byeþ rebels to þe heste of oure Lhorde to huam hi byeþ yhyealde and zuo moche ham zet bevore þe dyevel of toknen oþer of fyeblesse oþer of elde oþer of yezeþe oþer of oþre kueade sceles þet alast hi ne doþ naʒt. Efterward huanne me his chasteþ and wyþnymeþ hi ham defendeþ ase þe bor zuo þet hare folyes ne beknaweþ and þe more þet hi ham excuseþ þe more wext þe zenne. And zuo hit is huanne God his beat and chasteþ and maugre hy wyteþ and ziggeþ ofte onþonk þan and þe oþren huet wyle God me do huet habe ich him misdo? þos deþ þe fol and þet him ffolde by triacle to him went in to venym and þe medicine him yefþ

þane dyap. Efterward þer byeþ zome of zuo divers wyt þet none guode techinge ne ondervongeþ ak alneway wereþ hare sentense huet þet hit by zuo þet ofte hi valleþ ine errour and ine valse opinions and ine eresye and ine evele byleave.

OF BLASFEMYES.

Blasfemyes is ase zayþ Saynt Austin oþer huanne me yleþ and zayþ of God þing þet me ffele yleve ne healde oþer me ne leþ naȝt þet me ffolde yleve. Ac speciallyche me clepieþ hyer blasfemye huanne me mislayþ of God and of His halȝen oþer of the sacremens of Holy Cherche. þis zenne ys ydo ine vele maneres oþer huanne me hit zayþ be þoȝte ase doþ þe Bougres and þe mysbylevinde oþer me hit zayþ vor covaytise to wynne ase doþ þise charmeres and þise wychen oþer huanne me hit zayþ be tyene and be despit ase doþ þise playeres þet zuo vyleynliche tobrekeþ Jesu Cristes Body and zuo vileynliche mis-siggeþ of God an of His blessinge Moder þet hit is dredvol and zorȝe to hyere and lhest. þise byeþ ase wode houndes þet biteþ and ne knaweþ naȝt hare lhord. þis zenne is zuo grat þet God his awrekeþ oþerhuyl aperteliche ase we habbeþ yzed bevore þo we speke of wyckede volke. Of þise zenne zayþ God ine His spelle þet hit ne ffele by voryeve ne ine þise wordle ne ine þe oþre.

Nou we habbeþ ytald ten manere zennes of þe tonge þanne is þe verste ydelnesse and þe laste blasfemie and be cas hit is þet Salomon zayþ þet þe beginnyng of þe kueade tonge is folie and þe ende to kuead errour.

Hyere endeþ þe zeve dyadliche zennes and alle hire boȝes and huo þet wel him studeþ ine þise boc he myȝte moche profiti and lyerny and knawe eche manyere of zenne and him zelve wel ffrive vor non ne may him wel ffrive ne him loki vram zenne bote he his ne knawe. Nou ffele þane þe ilke þet ine þis boc ret yzy diligentliche to by ffrive and him loki be his myȝte. Of oþre zennes þet hem ne is naȝt gelti he ffele herye God and Him boȝsamliche þonky þet him heþ yloked.

VOR TO LYERNY STERVE.

Onneape sterf þet ylyerned ne heþ. Lyerne to sterve þanne ffelt þou conne libbe vor non wel libbe ne ffel conne þet to sterve ylyerned ne heþ. And þe ilke aryzt is ycleped wrechche þet ne can lybbe ne dar sterve.

Yef þou wylt libbe vriliche lyerne to sterve gledliche. Yef þou me zayst hou me hit ffel lyerny ic hit wyle þe zigge an haste. þou ffelt ywyte þet þis lyf ne is bote dyap vor dyap is a wendinge and þet eth wot and þervore me zayþ of ane manne huanne he sterfþ he went and huanne he is dyad he is ywent þis lyf alsuo ne is bote a wendinge vor zoþe a wendinge wel ffört. vor al þet lyf of ane manne þaz he levede a þousond yeare þet ne ffolde by bote onlepy prikke to þe zyþe of þe oþre lyve þet evre wyþoute ende ffel yleste oþer ine zorþe oþer ine blisse wyþoute endyng.

þis ous wytnesset wel þe kyng þe erl þe prince þe emperour þet þe blysse of þe wordle hedden zomtyme nou ine helle wepeþ and gredeþ yelleþ and zorþeþ “A alas huet is ous worþ oure pouer worþffippe noblesse richesse blisse and bost. al hit ys ywent wel rapre þanne ffed oþer voþel vlyinde oþer quarel of arblaste and þous geþ al oure lyf. Nou we were ybore and an haste dyad ne al our lyf nes naþt bote a lyte prikke nou we byeþ ine zorge wyþ oute ende. Oure blisse is ywent into wop oure karoles into sorþe gerlondes robes playinges messinges and alle guodes byeþ ous yfayled.” Zuyche byeþ þo zonges of helle ase þe Writinge ous telþ ous vor to ffewy þet þis lyf ne is bote a wendinge wel ffört and þis wordle ne is bote wendinge and libbe ne is bote a wendinge. þanne ne is libbe bote sterve and þet is zoþe ase Pater Noster vor huanne þou begonne libbe anhaste þou begonne to sterve and al þin elde and al þine time þet ise yguo þe dyap þe heþ ywonne and halt. þou zayst þet þou hest zixti yeare þe dyap hise heþ and nevremo his nele þe yelde. þervore is þet wyt of þe wordle folye and þe clerk zynde ne yzyþ naþt. Day and niþt makeþ o þing and þe more þet hit makeþ þe lesse zuo knaweþ alneway sterveþ and hi ne conne sterve vor day and nyþt þou fterfst as ich þe habbe yzed.

Yet eft ine opre manere ich þe teche þise clergie þet þou conne wel libbe and wel sterve. Nou yhyer and onderstand þe dyap ne is not a todelinge of þe zaule and of þe bodye and þat ich wel wot. Nou ous tekþ þe wyse Catoun Lyerne we zayþ he to sterve todele we þane gost of þe bodie ofte þet deden þe meste wyse of þise philosophes þet þis lif zuo moche hateden and þe wordle zuo moche onworþede and zuo moche wylkede lyf nazt dyeadliche þet hi westen be hare wylle ac hit nes ham nazt worþ vor hi ne hedden no grace ne þe beleave of Jesu Crist. Ac þe holy men þet lovieþ God and yleveþ þet of þri dyeapen habbeþ þe tuay ypased. Vor þer is dyap to zenne and dyade to þe wordle. Nou abideþ þanne þridde dyeap þet is þe todiztinge of þe zaule and of þe bodie. Betuene ham and paradys ne is bote a lyte woze þet hy agelteþ be þenchinge and be wylnyngge and yef þet bodi is of þis half þe herte and þe gost is of þe oþerhalf. þer hy habbeþ hyre blevinge as zayþ Saynte Paul hire solas hire blisse and hire confort and alle hire lostes and þervore hy hatyep þis lyf þet ne is bote dyap and wylneþ þane dyap bodylych vor þet is damezele Bereblisse þet þe dyap þet alle þe halzen corouneþ and deþ [zetteþ] in to blisse.

Dyap is to guode men ende of alle kueade and gate and inguoyngge of alle guode. Dyap is þe stream þet todeleþ dyap and lyf. Dyap is of þis half lif of opre half ac þe wyse of þise wordle þet of þis half þe streme yzeþ zuo brizte of oþer half hi nazt ne yzed. an þervore his clepeþ þe Writinge foles and yblent vor þerne dyap hi clepieþ lyf and þane dyap þet is to þe guoden beginnyngge of live hi hit clepieþ þan ende and þervore hy hatyep zuo moche þane dyap vor hi nyteþ huet hit is ne is of oþerhalf þe streame ne habbeþ nazt ybleved and nazt ne wot þet out ne geþ.

þanne yef þou wylt ywyte huet is guod and huet is kuead guo out of þi zelve guo out of þe wordle lierne to sterve todel þine zaule vram þe bodye be þozte zend þine herte into þe opre wordle þet is to hevene into helle into purgatorie þer þou ffelt yzy huet is guod and huet is kuead. Ine helle þou ffel yzi mo zorzes þanne me moze devisy. Ine purgatorie mo tormens þanne me moze þolye. Ine paradys more blisse þanne me moze wylny. Helle þe ffel teche hou God awrekþ dyadlych zenne.

Purgatorie þe ffel seawy hou God clenzeþ veniel zenne. Ine hevene þou ffelt yzy openliches hou vertues and guode dedes byeþ hezliche yolde. Ine þis þri þinges is al þet is nyed wel to wytene hou me ffel conne libbe and wel sterve.

Nou loke eftzone a lyte and ne tyene þe naȝt to þise þri þinges vor þet þou lyernest to hatye zenne. Voryet þi body ones a day guo into helle ine þine libbinde þet þou ne guo ine þine stervinge. þis deþ ofte þe holi man and þe wyse þer þou ffalt yzy al þet herte hateþ and bevlyȝþ and defaute of alle guode ynoȝ of alle kueade ver bernynde. brenstan stinkinde. tempeste brayinde. voule dyevlen. hunger and þorst þat me ne may naȝt stonchi. dyverse pines and wepinges and zorȝes mo þanne herte moȝe þenche ne tonge telle and evre ffel yleste wyþ oute ende. And þervore is þe ilke zorȝe wel ycleped dyap wyþoute ende and huanne þou yzixt þet hit behoveþ zuo dyere abegge onlepy dyadlich zenne þe woldest þe raþre lete be vlaȝe quik þanne þou dorstest to onlepi dyadlich zenne consenti.

Afterward guo into purgatorie þer þou ffelt yzi þe pines of þe zaules þet hyer hedden vorþenchinge ak nere naȝt volliche yclenzed nou hi doþ þer þe levinge of hare penounce al huet þet hi byeþ brizte and clene as hi weren ate þoynt and ate time huanne hi yeden outt of þe welle of cristninge. Ac þe ilke penonce ys wel grislich and hard for al þet evre þoleden þe holy martyres oþer wyfmen þet travayled of childe of sorȝe ne ys bote a beþ ine chald water to þe reward of the fornayse huerinne berneþ þe zaules al huet hi byeþ yclenzed ase gold al yclenzed ine þe vere me ne vint lesse þanne yclenzed. Vor þet ver is of zuyche kende al þet hit vint ine þe zaule of gelte of dede of speche of þoȝte þet yerneþ to zenne oþer lite oþer moche al vorbernþ and clenzeþ and þer byeþ ypinnyssed and awreke. alle venyal zennes. þet we clepieþ litle zennes þet we doþ ofte and smale fole þoȝtes werdes ydele truffles scornes and alle oþre ydilnesses al huet hi by worþe to guo into hevene huer ne geþ in naȝt bote hit by riȝt brizt. þet ilke ver dredeþ þo þet by hare miȝte ham lokeþ vram dyadlich zenne and lokeþ holyliche hare herten and hare bodyes.

And hare mouþes and þe vif wyttēs vram alle zenne and zuo libbeþ ase hi ffolden eche daye to dome come to vore God. And þervore þet non ne may libbe wyþ oute zenne vor ase sayþ Salomon Zeve ziþe a day valþ þe guode man and þervore be holy ffrifte and be tyeares and be benes hi doþ hare miȝte ham zelve to arere and to amendi and ham zelve zuo deme þet hi onderstonde to volzi þane laste dome. vor huo hier him demþ zopliche him ne worþ non hede to by forlore ate daye of dome. And þus me lyerneþ kuead to knawe an to bevly and alle zennes to hatye and grat and smal and onderstandy þe holy drede of God þet is beginnyng of guod lif and of alle guode.

Ac hit ne is naȝt ynoȝ to lete þe kueades bote me lyerny þet guod to done and bote yef me zech þe virtues vor wyþ oute ham non ariȝt wel ne leveþ. þanne yef þou wylt lyerny wel to libbe be virtue lyerne zuo ase ich þe hadde yzed to sterve. Todel þine gost vram þine bodye be þoȝte and be wylninge guo out of þise wordle stervinde guo into þe londe of þe libbynde þer non ne sterf ne yealdeþ þet is ine paradys þer me lyerneþ wel to libbe and wyt an corteysye vor þer ne may guo in no vyleynye. þis is blisfolle velaȝrede of God and of angles and of halȝen þer opwexeþ alle guodes vayrhede richesse worþffipe blisse virtue love wyt joye wyþoute ende. þer ne is ypocrisie ne barat ne blondinge ne discord ne envye ne hunger ne þorst ne hete ne chele ne kuead ne zorȝe ne drede of vyendes ac alneway festes and kinges bredales zonges and blisse wyþoute ende. þe ilke blisse is zuo grat þet huo þet hedde ytake þer of enne lepi drope of þe leste þinge þet þer ys he ffolde by of þe love of God zuo dronke þet al þe blisse of þise wordle him ffolde bydrede and wo rycheffes dong worþffipes vouldede and þe ilke to greate love þet he ffolde hadde to come þer him ffolde by an hundred þouzen ziþe þe more hardiliche hatye zenne and lovie virtues þet is al þe drede of helle huer of ich hadde bevore ispeke vor love is more stranger þanne drede and þanne is þet lyf vayr and meste þanne me bevlyȝt þet kuead and me deþ þet guod naȝt vor drede vor to by yspild ac vor þe wylninge of hevene and vor þe love of God and vor þe greate clennessē þet virtue heþ and guod lyf. And þe ilke þet love ledeþ he zeþþ raþre

and lesse him costneþ þanne him þet serveþ God be drede. þe hare yerneþ þe gryhond him volzeþ þe on be drede þe oþer be wylnyng. þe on vlyzþ þe oþer hine dryfþ. þe holy man yernþ ase grihond þat habbeþ al day hare eze to hevene huer hi yzyeþ þe praye þet hi driveþ and þervore hy voryeteþ alle oþre guodes ase deþ þe gentyl hond huanne ha zyþ his praye tovore his ezen.

þis is þet lyf of þe wel loviynde of gentil herte and affayted þet zuo moche lovyeþ virtue and hatyeþ zenne þet yef hi were nzykere þet me ne ffolde his conne ne God ne ffolde his awreke ham ne daynede naȝt to do zenne. Ac al hare þenchinges and al hare wyllis hire herten clenliche loki and agrayþi þet hi by worþi to habbe þe blisse of paradys huer no cherl ne ffel come in ne vals ne þyef ne proud vor þe worse ffolde by þe velazrede.

✓ HOU ME SSEL KNAWE GUOD AND KUEADE.

✓ Nou ich þe habbe yflewawed hou me tekþ wel to sterve and lede guod lyf ac þou ffelt ywyte þet þe begynnynge vor to come to guode lyve is to zeche virtue þet is þet me knawe naȝt onlepilyche huet is zenne and huet is clenesse ac þet me conne riȝt well knawe and deme huet is kuead and huet is guod and vor to dele þet zoþe guod vram þe oþren and þet greate guod vram þe little. Vor þing þet me ne knauþ naȝt ne is yhated ne ywyned and þervore ffelt þou ywyte be þan þet þe wrytinges zyggeþ þet þer byeþ zeve smale yefþes of God þet me clepeþ þe smale guodes on lite on oþer grat and zoþe an onlepiliche byeþ guodes ariȝt huerof al þe wordle ys nyeȝ begyled [bezyke] vor hi yeveþ þe greate guodes vor þe little oþer þe lesse vor þe little oþer þe greate vor þe lesse vor þis wordle is ase a fayre huer byeþ manye fole chapmen þet of alle þinges hi knaweþ þe propre virtue and þet worþ þet ous tkeþ þe Holy Gost and non oþer maister. He ous tekþ to knawe þe greate þinges vram þe little þe preciouſe vram þe viles þe zuete vram þe zoure. ✓

OF TIMLICHE GUODES.

Hy clepieþ þe smale guodes þe guodes of time þe guodes of fortune

[hap] and þe levedy fortune went hare hueȝel eche daye and benymþ and yefþ and went þet is above beneþe þet byeþ þe smale stones of gles ffynnynde and þe conioun his bayþ vor rubys vor safyrs oþer vor emeroydes þet byeþ as jueles to children þet God ous yefþ ous to solas and vor our love to draȝe to him vor þet he wot þet we byeþ fyeble and tendre and hyealde we ne moȝe his. Efterward wayes to poverte of zorȝe and of martirement ase doþ þe guode Godes knyȝt þet þane kyngdom of hevene payneþ be strengþe to wynne be his prouesse. þanne þise ne byeþ ne grete guodes ne smale aryȝt. þanne was a fol Jesu Crist Goddes Zone þet cheas poverte and ffame an efterward he vorsok blisses worþffipes and richesces yif þet byeþ þe zoþe guodes. þanne ne byeþ naȝt alle zoþe guodes ine hevene. þanne ne is naȝt God parfitliche yblyssed þet ne uzeþ naȝt zuyche guodes. þanne is God ontrewē and onkende þet þise guodes benymþ his vrendes and hise yefþ more largeliche to his yvo yef þet byeþ zoþe guodes. þanne weren foles alle þe halȝen and alle the wyse clerkes and þe greate filosofes þet þise guodes bevloȝe and onworþede ase dong. Yef þet byeþ zoþe guodes þanne lyeȝþ God þet lyeȝe ne may and Holy Writ þet hise clepeþ leazinges and ffled and metinges and vanites nettes and bendes and þe dyevles grines and þet is zoþ aze Pater Noster. Vor þet byeth þe dyevles ginnes huer by þe zoules ine a þousond maneres he gyleþ and nymþ and bynt and halt.

Ac þe wyse chapman þet is þe guode man þet þe Holy Gost alyȝt be zoþe beknaulechinge þet over al him knauþ huet ech þing is worþ and zȝyȝþ hit riȝt wel hi onderstondeþ þet al þe wordle ne is naȝt a guod snode vor mannes herte to velle and þet þer is moche kuead and litel of guod and þervore huo þet lokeþ þe perils and þe kueades þet þer byeþ and wyteþ þet hit is zoþ þet hi conne zigge he þet ne yefþ þet he loveþ he ne nymþ þet he wylneþ hi makeþ to God ane handvol vor hi ȝeveþ þe wordle vor hevene naȝt vor al hor vor gold and leteþ al vor God richesces lostes worþffipes and becometh poure. þet is þe vayriste lyf an þe zykeriste þet is ine þise wordle.

þe oþre byeþ þet yȝeþ þet ine vele maneres hi moȝe do hare prou of guodes of time þet me may hise habbe ak naȝt to moche lovyē vor God ne

hat nazt al to lete by hise ofhyealdeþ ac litel hise prayzeþ hi hise uzeþ ac litel his lovyþ ase dede saynt Abraham Job and Daviþ and vele oþre þet þe perils bevloze and deden hire profit of þe guodes þat God ham lende. Hi couþen begge hevene hi couþen hire zennen vorbegge and helpe hare nyxte hi coþen more lovy God and herye and þonki worþiffipie drede and yleve vor þe greate perils huer hi byeþ and ham zelve þe more bouze huanne hi yzeþ hare fieblesse and hire poure love and hare defautes huanne þane straye way ne dorren guo huanne zuo lyte wyllen vor God þolye and yeve þet zuo moche þolede and let vor ham yef hi wel ham wytyeþ ak stang hit is vor hit is wel liẓter þing alle þe guodes of þe wordle lete at one tyme vor God þanne his ofhyealde and nazt lovy.

OF ÞE LESSE GUODES.

þe midel guodes byeþ of kende and of techinge. Of kende ase vayrhede of bodye prouesse strengþe zuyfthede myldenesse clyer wyt slegþe onderstondynge and alle zuyche guodes þet kende berþ be techinge ase grat clergye ine alle oþre guodes þet me wynþ be studye oþer be guode wone ase byeþ guode þeawes and zome virtues. Ac þise ne byeþ nazt yet ariẓht þe zoþe guodes vor hi ne makeþ nazt þane þet hise heþ vollyche guode vor manye filozofes oþer of greate cherkes and of kynges and of emperours þet hedden moche of zuyche guodes byeþ ydampned ine helle. Efterward zuyche guodes yefþ oure Lhord alsuo to his vyendes ase he deþ to his vryendes to Sarazyns and to valse Cristene ase to þe guode. Efterward hit ne is nazt zoþ guod þet fayleþ and þet me may lyese wylle he nolle he and þet þieves ne moze stele ne robbere benime alneway ate ende dyeaþ his benymþ. Efterward zoþe guodes helpe eche daye and ne harmeþ nevre ac vorzoþe zuyche guodes and zuiche graces wypoute doþ ofte kucad and harmeþ ham þet hise habbeþ bote hi hise ne wel usy. And huanne hi ham yelpeþ oþer hi ham prodþ and oþren hy onworþeþ vor þe ilke to huam God heþ yyeve þe ilke graces and þe ilke guodes þet ich habbe bevore ynemned God vor to servi and helpe his nixte bote yef he hit ne usy treuliche he flfel

by ine þe more gratter torment and straytlyche him behoveþ rekeni and yelde scele to God ate day of dome of þet he heþ ydo and of þet he heþ ywonne of þe guodes þet God him heþ ylend vor to mory.

OF ÞE ZOÞE GUODES.

Nou ich þe habbe ffortliche yffewed huyche byeþ þe lyttle guodes and þe midel guodes nou ich þe wylle flewi huet ys þe zoþe guod arizt þet makeþ þan þat hise heþ guod and wyþ oute ham non ne wes nevre arizt guod. þet guod me clepeþ Godes grace and virtue and charite. Grace vor þet he yaf helpe and lyf and zaule vor wyþ oute þise guodes þe zaule is dycad vor ase þet body is dycad wyþoute zaule alzu is þe zaule wyþoute Godes grace. Hy is ycleped virtue vor þet hy worþffipeþ þe zaule mid guode workes and mid guode þewes. Hy is ycleped charite vor þet hy joineþ þe zaule to God vor charite ne is non oþer þing þanne dyere onhede þet is þe ende þet is þe perfeccion and þe guodhedde huer to we ffolle ous draze. Moche weren þe Egypciens deceyved þet is to zigge þe yealde filozofes þet zuo byzylyche disputede and zoʒten huet wes þe heʒeste guod ine þise lyve ne nevre ne myʒten hit vynde vor zome hit zette in loste of vlefse þe oþre ine riches and oþre ine oneste lyf ac þe greate filozofe Saynte Pawel þet wes ynome in to þe þridde hevene and pasede alle þe oþre filozofes ous proveþ be vele skeles þet þe heʒeste guod ine þise lyve is þe kuen of virtues dame Charite. Vor he zayeþ wyþ oute hire non oþer guod ne is worþ and huo þet þis heþ he heþ alle þe oþre and huanne all þe oþre guodes fayleþ þis ne faleþ naʒt and above alle þe oþre greate guodes þet byeþ þys is þe lhevedy. þanne is þis þet gratteste guod þet is onder hevene.

OF ÞRI MANERES OF GUODE.

And huervore wylt þou þet guod þet is ycleped riʒt virtue more lovie and zeche above alle opren þis ich wylle yet eft his worþ ffewy. Me can todele þri manere guodes guod worþffiplich guod lostvoll and guod vremvol. Nanmore ne is of guodes. ne zoþe ne ydele. bote þise þri maneres and þet þou yzist openliche. Of þe guodes of þe wordle þet non

ne wylneþ ne loveþ noþing bote yef he wene þet hit by him worþffipvol oþer lostvol oþer vremvol. þe proude zekþ þing worþffipvol. þe covaytous þing vremvol. þe lostvol þing lykynde. and alle þet þise zechþ ydelliche is ine virtue zopliche vor virtue is þing wel worþffipvol. lostvol. and vremvol.

OF VIRTUE.

þet virtue is worþffipvol þet myȝt þou ysy ine þise manere. Zynges byeþ ine þise wordle moche wylned vor þet hit þingþ þet hy byeþ moche worþffipvol vayrhede wyt prouesse myȝte vridom and noblesse. þise byeþ zix wellen of ydelnesse þanne ydel blisse is to moche vayrhede is þing mochel yloved vor þet is þing moche yworþffiped and naȝt vor þan vayrhede þet þe eȝe of þe bodye zyzþ and loveþ is þing vals ffort and ydel. Vals yf he ne is vayr ne þe ilke vayr ac oure eȝen byeþ fyebile þet ne zyeþ bote þet skin wyþoute þanne huo þet hedde þe zyzþe ase heþ þe lynx þet me clepeþ oþerlaker leucernere þet zyzþ þorȝ þane wal al over ha ffolde zyz openliche þet non vayr body ne is bote a huyt zech vol of donge stynkinde and ase a donghel besnewed. Efterward þis vayrhede is ffort vor zone hit fayleþ and valouweþ ase þet flour of þe velde anon ase þe zaule him todelp al þe vayrhede þet þet body heþ þe zaule hit yeaf and vor þe zaule he hit heþ þervore. He is fol þet of vayrhede of bodie him gleder ac þe vayrhede of þe zaule is vayrhede ariȝt þet alneway wext and nevre ne ffel fayly. þet is þe zoþe vayrhede huervore þe zaule to God likeþ and to þe Angles þet yzeþ þe herte. þes vayrhede yelt and yefþ to þe zaule grace and virtue and love of God vor hy reformeþ and agrayþeþ and him yelt his ryȝte pryente þet is þe ymage of his ffeppere þet is vayr wyþoute comparysoun and þet best him anlykneþ mest is vayr þanne þet vayreste þing þet ys onder God is þe zaule þet heþ parfitliche his riȝte ffeþþe and his riȝte briȝtnesse colour of flour briȝtnesse of zonne ffeþþe of man lykyng of precious stones and al þet þe eȝe of herte zyzþ of vayr is voullhede and velþe to þe zyzþe of him and al þet me may onder Gode þenche of vayr hit ne may naȝt by ycomparisoned to him.

✓ OF WYT AND OF CLEREGYE. ✓

Cleregye and wyt byep þinges moche yworffipied and yef þou wylt by wys ariȝt and heȝe cleregye lyerny make þet þou habbe þet zoþe Godes guod þet is grace and virtue vor þet is þe zoþe wysdom þet alyȝt þe herte of man ase deþ þe zonne þe wordle. þis wyt paseþ þe wyttes of þe wordle ase deþ þe zonne þe brytnesse of þe mone vor yef wyt of þe wordle ne is bote folye ase zayþ þe wrytinge and childhede and onwyt folye ine ham þet þe wordle lovȝeþ and hire vayrhede þet hi ne conne yknaue þane day vram þe nyȝt ne deme betuene grat and smal betuene precious an vil. Hy wenep of þe mone þet hit by þe zonne vor hi wenep of þe worþffipe of þe wordle þet hyt by þe zoþe blisse of ane epple an hel vor hi wenep by þe wordle þet hit by wel grat þing þet to þe ziȝþe of þe hevene ne is bote an eppel. Hy wenep of a gles þet hit by a safir vor hi wenep þet hare myȝte and hare strengþe by wel grat þet more is brekynde and fyeble þanne gles. Efter þe childhete þet þe wyt of þe wordle and þo þet byep zuo wyse to loky þet body and to eysy and to delyty þet libbeþ ase children þet ne zechep bote hare wyl to done. In zuych folk is skele dyad and þervore hi libbeþ ase bestes vor hare wyt is al myswent and corrupt ase þe zuelȝ of þe zyke oper of þe wyfman grat myd childe þet more hi vynt smak in ane zoure eppel þanne in ane huetene lhove and þet child in ane cole þanne in ane guode mete. Alsuo zuych volk ne moȝe yleve þet þer by more blisse and lost ine God to servi and to lovie þanne to done þe wyl of hare loste vor hi ne conne deme betuene zuete and byter. Efterward þis wyt is onwyt ine þan þet byep zuo moche sotyl ine kuednesse to vynde ine opren to gyly and deceyvi oper be playt oper be strengþe oper be barat þet hi ne þencheþ ne studieþ bote ham zelve to avonci and opren to harmi. þet wyt is þe djevles wyt ase zayþ saint Jacob þet eche daye him vondeþ opren to harmy. As þe zoþe wyt þet þe Holy Gost tekþ to Godes vryendes is ine knauynge wyþoute wyþnimminge þet ech þing is worþ hit ffeweþ þet þe wordle is ydel ine byinge vyl ine worþ biter ine smac þet þe blisse of þe wordle is ydel þe riches vil þe lostes bitere. ✓

Afterward he yefþ to yvele þet þe love of God and virtue is 3oþ þing and of pris 2oþ vor hi volueþ þe herte and noriffet and sostyeneþ of pris vor me may God an al þet he heþ begge zuete vor þet is þe mauue þet alle þise þinges makeþ zuete zuynch zor3es tyeares and wepinges þe zuete sucre and of guod ffinak and þet is þe wyt and þe wysdom þet þe writinge clepeþ worþffipvol wysdom huerof wext 2oþe blisse ine inwyt.

Efter virtues an charites he yefþ 2oþe prouesse þanne þer nys prouesse ari3t bote ine Godes kny3tes þet þe Holy Gost heþ ydobbed and yarmed mid virtu and mid charite. Ine prouesse byeþ þri þinges todeld hardyesse strengþ an stedevestnesse. Non is ary3t preus þet þise þri þinges ne heþ þet ne ys hardy and zyker to greate þinge ondernyme strang and my3vol vor to vol3y zed and stable vor to vol3y ac wyþoute wyt and wyþoute porveyonce ne byeþ na3t worþ non of þise þry þinges. Vor ase zayþ þe boc of þe Art of Kny3thod ine opre quereles huanne ane mysnymþ hou þet hit by vounde myd amendement ac errour in batayle ne may na3t by amended vor hi is anon awreke.

Fole opnymynge is huer lite profit lip and moche cost and of peril and of payne zuech byeþ þe opnymynges þet me clepeþ prou and hardi ine þise wordle þet body and zaule brengeþ into zenne and þe guodes also and ine peril and ine payne vor a lyte lost to habbe þet mochel is ydel and lytel ylest. Ac virtue makeþ man of greate herte and of wyse opnymynge þanne hi makeþ man þet ne is bote erþe zuo hardi þet he dar opnyme þe regne of hevene to wyne and alle þe dyevlen þet byeþ zuo stronge to overcome. þis opnyminge is guod and wys huer þer is lytel peril and litel of pyne and blisse and worþffipe wyþoute mesure. Huo þet ne heþ virtue he ne heþ grat herte ase heþ þe ilke þet heþ drede of na3t. Zuyche byeþ þo þet zuo moche dredeþ þe kueades and þe aduersetes of þe wordle and þet habbeþ drede vor to lyese þet hi ne mo3e no3t longe hycalde ha neþ na3t grat herte þet hit yefþ vor na3t ase doþ þo þet yeveþ hare herten to lovie þe guodes of fortune þet ine 2oþe ne byeþ na3t to þe 2i3þe of þe 2oþe guodes of blisse. þanne zuych volc byeþ ase is þet child þet loveþ more ane ffeawere þanne ane kingdom

an eppel þanne al his kende. Ac virtue yefþ grat herte ariȝt vor virtue makeþ wynne hevene and onworþi þe wordle grat berdone of penonce to bere and alle þe kucades of þe wordle onderbere and gledliche þolye and vor God to leste to alle þe asaylinges of þe dyevle wydstonde and ase zayþ þe wyse Seneke naȝt ne habbeþ more of myȝte aye virtues kueade mysfalles and zorȝes ne al þet fortune may þreapny an do more þanne þer byeþ dropen of rayn ine þe ze. Virtue maketh man hardi ase lyoun strang ase olyfont stedeveſt and leſtinde ase þe zonne þet alneway yernþ and ne is nevre wery. þanne þer ne is prowesse bote virtue.

MYȝTE.

Alsuo þer ne is non zoþe lhordffip bote ine virtue. A grat lhord he is þet to huam al þe wordle zerveþ zuych lhordffip yefþ man grace and virtue vor hi zet man ſpirituellyche ine his riȝte ſtat huerinne he wes verſt ymad. þe man wes ymad ine zuyche worþffipe and ine zuyche lhordffipe þet he wes lhord of alle ffeppes þet were onder hevene and to huam alle þinges boȝen and to huam noþing ne myȝte derye and þet is þe riȝte ſtat to man and to his lhordffip. Ac þis lhordffip he leas be zenne ne he hit naȝt ayen ne miȝte awynne bote be virtue ac virtue arereþ þane man on heȝ and him deþ þe wordle ondervot and him deþ wende to hevene.

Virtue makeþ þane man more a riȝt lhord of the wordle þanne by þe kyng of his regne vor of þe guodes of þe wordle he heþ ase moche ase his herte wylneþ. þer is his wone and his ſuſtinonce and al þet he wyle hadde more ynoȝ þanne hadde þe kyng vor al þet habbeth þe guode and þe kueade al hit is his vor of zuo moche makeþ his prou and of al hire God and þonkeþ and more loveþ and dredeþ and ſerveþ ine þet he yȝiȝþ and knauþ þet alle ffeppes byeþ ymad him for to ſervi. Efterward he heþ anopre empire vayr an grat wyþoute þet non ne ys a ryȝt lhord vor he is emperour of him zelve þet is of his bodye and of his herte huiche he demþ and halt ine guode payſe huerof he deþ his wyl. Vor his herte is zuo bliþe to þe wylle of Gode þet al þet God deþ al hit is him vayr and þerby heþ he alneway þe herte ine peyſe and

þet body governeþ be þe wylle of God and al þet God deþ to his bodye he yelt þankes and hym payþ and þet is þe lhordffip þet virtue yefþ to þan þet hit heþ huerof specþ Seneces þet zayþ As moche worþffipe and grat empirete of the kyng by emperour of þy selve. A God vele byeþ þer kynges and of barouns ine þe wordle þet habbeþ casteles cites and regnes þet ne habbeþ naȝt þis lhordffip þet of hare herten ne byeþ naȝt lhordes þet hyse tormenteþ ofte oþer be yre oþer be evil wil oþer be covaytise oþer be wylnyngges þet hy ne moȝe naȝt volvelle.

✓ VRIDOM.

Efterward non ne heþ vridom bote he hadde grace and virtue. þanne yef þou wilt conne huet is vridom ariȝt þanne fflellt þou ondorstonde þet þe man heþ þri maneres of vridom þe on of kende þe oþre of grace þe þridde of blisse.

þe verste is vriwyl huer by he may chyese and do vryliche oþer þet guod oþer þet kuead. þerne vridom he halt of God zuo vriliche þet non ne may him do wrang ne alle þe dyeven of helle ne moȝen mannes wyl strengþi to do one zenne wypoute his wylle. Vor yef man dede þet kuead toyeans wylle hit nere non zenne vor non ne zeneȝeþ ine þet he ne may naȝt bevly ase zayþ Saynt Austyn. Vridom habbeþ alle men at hit is ybounde ine children and ine foles and yne wytlease þet ne habbeþ nenne skele huer by hy conne chyese þet guode vram þe kueade. þerne vridom þe man benymþ him zelve ine grat del huanne he zeneȝeþ dyadliche vor him zelve zelp vor þane lost of þe zenne and him zelve yelt to þe dyeve and becomþ his þrel to þe zenne zuo þet he ne may hit vorþrawe to his wylle þet he heþ ymad zyker bote þe grace of God him helpe.

þe oþer vridom is þe ilke þet habbeþ þe guodemen in þise worle þet God heþ yvryd be grace and be virtue vram þe þreldome of þe dyeve and of zenne þet he ne byeþ þrelles ne to gold ne to zelve ne to hare caroyne ne to þe guodes of fortune þet þe dyap ne may benime ac hy habbeth hire herten zuo arered ine God þet hi ne prayseþ þe wordle bote anc botoun and he ne dredeþ kyng ne erl ne non misval ne poverte ne fflame

ne dyap vor he lyeþ half deade and habbeth þe herten zuo todeld vram þe love of þe wordle þet hi abideth and wylneþ þane dyap ase deþ þe guode workman his ffepe and þe lezere his hervest and þo þet byeth ine wo of ze guod port and þe prisons hare dilevreonse and þe pylgrym his contraye. And thyse byeþ stedevestliche vri ase me may by ine þise wordle vor he ne leveþ ne dredeth no þing bote God and byeþ ine greate pays of herte vor hy hys habbeþ yzet ine God and byeþ nyeþ ine paradys be wylnyng. And þe ilke vrydom comþ of grace and of virtue.

Ac yet eft þis vridom ne is bote þreldom to þe zyþe of þe þridde vridome þet habbeþ þo þet byeþ nyeþ delivred of bodye and of al and myd Gode byeth nou ine his glorie. þise byeth zopliche vry vor hy byeþ delyvred of alle wo of drede of deape and of zenne of wanhope of gyle and of þe wordle of zorþe and of alle pyne of herte and of bodye wypoute comynge ayen of huyche þinges non ne is vry ine þise wordle huet hi is y do. ✓

NOBLESSE.

Huo þet þan oprene vrydom huer of ich habbe yspeke myzte habbe to greate noblesse hit ffolde come. þe zoþe noblesse comþ of þe gentyle herte vor zoþe non herte ne is gentyl bote he lovie God þanne þer ne is non noblesse bote to servi God an lovyne ne vyleynye bote ine the contrarie þet is God to wreþi and to do zenne. Non ne is arizt gentyl ne noble of þe gentilenesse of þe bodye vor ase to þe bodye alle we byeþ children of one moder þet is of erþe and of wose huer of we nome alle vleff and blod of þo zide non ne is a riht gentil ne vri. Ac oure rihte vader is kyng of hevene þet made þet body of þe erþe and fflap þe zaule to his anlycnisse an to his fourme. An al ase hit is of þe vader vlesslich þet mochel is bliþe huanne his children him byeþ ylych al zuo hit is of our Vader gostlich þet be wrytinges an be his zondes ne let naht ous to simony and bidde þet we zette payne to by him ilich and þervore he ous zente his blessedde Zone Jesu Crist into erþe vor to brenge ous þe zoþe vorbisne huer by we byeþ yffape to his ymage and to his vayrhede ase byeþ þo þet wonyeþ ine his heze cite of hevene. þer byeth þe Angles and þe halzen of paradys huer ech is þe more hez and þe more noble þe more

propirliche þet he berþ þe ilke vayre ymage. And þervore þe holy man ine þise wordle deþ al his herte and al his payne to knawe God and lovyne and of hire herte alle zenne to waynye. Vor þe more þet þe herte is clene and þe vayrer zuo moche he yzyþ þe face of Jesu Crist þe more openliche and þe more þet he his yzyþ openliche þe more he him loveþ þe stranglaker þe more he him likeneþ propirliche and þet is þe zoþe noblesse þet makeþ ous Godes zones. And þervore zayþ riȝt wel Saynd Jon þe apostel vor þanne we ffolle by Godes children and we ffolle by him ylich propirliche huanne we him ffolle yzy ase he ys openliche þet ffell by ine his blyffe huanne we ffolle by ine paradys vor hyer ne zyþ non onryze þe vayrhede of God bote ase hit by ine ane ffewere ase zayþ sainte Pael vor þanne we him ffolle yzy face to face clyerlyche.

þe zoþe noblesse þanne of man begyneþ hyer be grace and be virtue and is volveld ine blysse. þise noblesse makeþ þe Holy Gost ine herte þet he clenzeþ ine clenness and alyȝt ine zoþnesse and volvelþ ine charite. þise byeþ þe þri greteste guodes þet God yefþ þe Angles ase zayþ Saint Denys huer by hy byeþ yliche to hare ffepere and þus workeþ þe Holy Gost ine þe herten of guode men be grace and be virtue huer by hy byeþ ymad to þe ymage and to þe anlycnesse of God ase hit may by ine þise lyve vor he his arereþ zuo ine God and his beclepþ zuo ine his love þet he hare wyl and al hare onderstondinge is þet is hare beþenchinge þet is ywent ine God þis love and þis wylnyng þet joyneþ and oneþ zuo þe herte to God þet he ne may oþer þing wylny oþer þanne God wyle vor hi ne habbeþ betuene God and ham bote on lepi wyl and þanne to þe ymage and to þe anliknesse of God ase me may habbe in erþe and þet is þe gratteste noblesse and þe heȝeste gentilesse þet me may to hope and clive. A God hou hy byeþ ver fram þise heȝnesse þo þet makeþ ham zuo quainte of þe ilke poure noblesse þet hi habbeþ of hare moder þe erþe þet berþ and noryffeþ aze wel þe hogges ase hy deþ þe kinges and hy ham yelpeþ of hare gentilete vor þet hy weneþ by of gentile woze and þe ilke kenrede hy conne riȝt wel telle and þe oþre zyde hy ne loketh naȝt huer of ham comþ þe zoþe noblesse and þe gentile kenrede. Hy ffolden loki to hare zoþe vorbysne Jesu Crist þet mest lovede and worffpede his

moder þanne ever dede eny oþer man and alneway huenne me him zede Sire þi moder and þi cosyn þe akseþ He ansuerede huo ys my moder and huo byeþ myne cosynes huo þet deþ þe wyl of myne Vader of hevene he is my broþer and my zoster and my moder vor þis is þe noble zyde and þe gentyl kende þer of comp and wext ine herte zoþe blisse ase of þe oþren ydele noblesse wext prede and ydele blisse.

GENTYL GUOD.

Nou ich þe hadde al volliche yffleaued þet ich leve þet þer ne is non guod aryzt worffipvol bote virtue and charyte þet is vayr love of God þet þer ne is non oþer guod profitable. þis ous wytnesseþ saynte Paule þet zayþ alsuo Yef ich hedde zuo moche wyt ine me þet ich couþe alle clergyes alle speches and speke ase wel ase myzte man oþer Angel and ich couþe Godes privites and his redes and yef ich betake my body to slaze and yeve al þet ich hadde to þe poure and dede by miracle þe helles lheap vram one stede to anopre bote yef ich ne hedde þe virtue of charite al hit nere me nazt worþ. Nou nim hede þet zaynte Paul þet me ffel wel yleve ous heþ hyer ynemned þe meste gentile guodes þat man may do and þet meste were ywoned to by worþ and profiti. þet byeþ þe porveyonces of bodye and slaþþe to þolye helpe poure to wende þane zenvolle and connynge an speches and zayþ þet alle þise guodes wyþoute charyte ne byeþ nazt worþ and yef þise guodes ne byeþ nazt worþ hou ffolde lesse guodes by worþ. þis þi zelf þe myzt yzy be skele þet hyer bevore me heþ yzed zuo moche is worþ þe man ase is worþ his land þet is ase zoþ ase Pater Noster. Huo þet wel onderstant hou and huer by þe man is worþ oþer nazt oþer somdel oþer more oþer lesse and þet ne is non drede þet þet ne by charite and þe love of God vor huo þet mest heþ mest is worþ and huo þet lest heþ lest is worþ huo þet na3 ne heþ nazt ne is worþ vor hou moche þe man het of timliche guodes ase byeþ gold an zelver an riches oþer guodes gostliche oþer kendeliche ase byeþ creft and queyntyse wyt and clergye strengþe and prouesse and oþre guodes. Hou ffel ich zigge þet hi doþ guode þanne he ffel by þe more zorvollaker ydamned vor þet he his

benoteþ naȝt ariȝt of þe guodes þet God him hedde ylend vor to winne. Efterward yef he deþ werkes bodylyche as doþ þise zuynkeres and þise gememen oþre yef he deþ werkes gostliche ase byeþ vestinges benes ffrede þe poure bere þe here yef he is wyþoute charite zoþ vor to zigge hit ne is him naȝt worþ vor þervore þe more mede tovore God him ne worþ þe raþre yef he sterfþ wyþ oute charite ydamned ha worþ ac þe ilke þet heþ virtue and charite guode of al þet God him zent ine þise wordle of al he deþ his nyede and of al he wynþ grace of blysce.

Charite is a guod chapfare þet overal wynþ and non time ne lyst alle þe guode pane worþes hy bayþ and deþ alneway his nyede and naȝt vorþan hy heþ alneway hire peny ayen þat is þe love of herte þet is Godes peny huer mide me bayþ alle þe guodes of þe wordle and alneway ha blefþ vor evremo ine þe purse. Love heþ ine eche stede his zales. Charite wynþ in eche þinge and playnes and hy heþ þe maysterie ine alle batayles. Hi deþ þet ase moche is worþ to onenen veste anne day ase to anoþren al ane Lenten hi deȝ þet ase moche is worþ o peny to onen þet ha yefþ ase to anoþren an hondred pond zygge a Pater Noster ase to anoþren a sautyer and þet ne is vor non oþre skele bote vor þet þet zuo moche is worþ to man zuo moche byeþ worþ his workes. Vor þe more þet he heþ zoþe love þe more he wynþ eche day. Love is þe wyȝte ine þe balance saynt Michel vor non oþer þing ne may weȝe huanne me comp to nime ech his ffepe bote love and charite and þervore ich zigge þet þer ne is non guod profitable aperteliche and a riȝt speke bote vayr love and charite.

OF TUO LOSTVOLLE GUODES.

Ase God made man of body an of zaule alzuο he him heþ yyeve tuo manere guodes lostvolle vor his herte to him draȝe ine huyche byeþ alle þe zoþe lostes. þe verste guod wyþ oute byeþ þe vif wyttes of þe bodye be zizþe be hyer be smellinge be zuelȝynge and be takinge. þise vif wyttes byeþ ase vif condwys huer by þe lostvolle guodes of þe wordle guoþ in to þe herte vor to deliti and vor ham zouke to þe zoþe lostes þet byeþ in God to lovie vor al þe lost of þise wordle þet habbeþ þe vif

wyttes ne byeþ bote a drope of deau to þe ziþe of þe welle ac of þe greate ze huer of alle þise guodes comeþ þe drope of þe deawe huanne me his zykþ aver anlykneþ to ane stone of pris ac huanne me wenþ hine nime he valþ agrund and to naȝte becomþ. Alsuo þe playinge of þe wordle and þe lostes of þe viþ wyttes huanne me hise þengþ and ffeþpeþ and ffeaweþ moche of pris ac huanne me hise halt alle hi byeþ vorlore and becomeþ naȝt and metinges. þench of þe lost of vernyere and of metynge of nyȝt þou ffelt ysy þet hit is al on an haste guoþ and zone comeþ ine none manere velle ne may and þet ine one drope is zuo moche zuetnesse þet hy ffel by þe zuetnesse of al þe welle and þervore þe wyse and þe holy man ine þise wordle ine al þet hi zyeþ and smakeþ of þe guodes lostfolle of þise wordle heryeþ God and þe more wylneþ þe love of him and þe more þet hy yzeþ þe zuete dropes þe more hy wylneþ to come to þe welle. And þervore þet hi wyteþ wel þet þe more me loveþ þane drope þe more me voryet þe welle and þe more þet lykeþ þe zuetnesse of þe wordle þe lesse me wylneþ þe zuetnesse of God. þervore myd alle þe honden þet hy moȝe hi nemeþ and useþ þe lostes vleffliche and þe pleȝes þet be þe viþ wyttes comeþ.

A God hou hi byeþ foles and more þanne a best þet wyteþ þet þet body of man is the meste poure makynge and þe vileste þet is and þe spirit of man is þe zaule and ys þe nobleste þing an þe heȝeste ffeþe þet may by and naȝt vor þan hy moȝe wene þet more byeþ zuete and lostvoller þe guodes þet comeþ by þe bodye þanne þo þet comeþ be þe geste þet byeþ zoþe guodes and clene and lestynde and moȝe þe herte velle and volvelle. Zueche guodes yefþ God to man ine þise wordle huanne he yefþ pays of herte and þe maystrie of his vyendes and blisse of inwyȝt huanne he volvelþ þe herte of love and of blisse gostlyche and him adrengþ of ane zuetnesse wondervol zuo þet he ne may him hyealde ne him zelve yvele. Of zuyche blisse and of zuyche loste no liknesse ne non comparisoun ne may by yvounde ine yoyes and in lostes of þe wordle þet ne byeþ bote dropen to þe ziþe of þe welle of zuetnesse. þet is þe welle huer of oure Lhord speķþ in his spelle. Huo þet ffel drinke he zayþ of þe wetere þet ich wylle yeve him ffel become a welle þet him ffell do ltheape in to

þe lyve evrelestynde. þet is þe welle of blisse and of zuetnesse of love and of charite þet may volvelle þe herte and non oþer þing þet is. Of þise welle hedde Daviþ ynome þet zede ine his Sautere O God hou is nou grat þe mochelhede of þine zyuetnesse þet þou lokest to þine servinde and yefst to þine vryendes. And vorzoþe huo þet hedde wel ytasted and ysmacked þe ilke zuetnesse þet God yefþ to his vrendes he ffolde onworþi alle þe lostes and alle þe blissen of þise wordle and wolde chise and ofhealde þe gostliche blisse and ffolde by ase þe ilke þet boutep þet mele þet todelp þe flour vram þe bren and ase þe ilke þet makeþ þe oyle þet nimp þe pure grece and let þet greate draf vor blisse of herte þet comþ of God to lovie þet is zoþe blisse and zicker ase zayþ þe vorbisne þet non ne heþ zikere blisse bote yef hi come of love. And in þe writyngge ha clepeþ vile oure Lhord be þe profete þet zayþ Ich wylle zayþ he vile of blisse vor wepinge alle blisse clene and zoþe of herte vor wop of penounce. Of þise oyle byeþ ysmered þo þet God heþ ymad kinges and lhordes of þe wordle and God zelf and þanne is þe man ziker cristen huanne he is ysmered myd þise holy crayme. Vor of crayme is yzed Crist and of Crist Cristendom and huo þet is ysmered mid þise oynement þet is þe blisse and þe love of God he leveþ ine God and God ine him ase zayþ saint Jon þe apostel and þet lif is of Cristene þet is ariþt to speke lif to man. þet is guod lyf and yblyssed þet Cristene ffolle yleve and wylny to zeche to habbe þet lyf everlestinde vor he ne is naþt alyve ac ine langour þet eche daye leveþ ine bysehede ine þoþtes ine zorþes ne þet ne is naþt lyf of man ac of child þet nou weþþ nou lhezþ and nou is wel an eyse and nou is evil an eyse nou is wroþ nou is ine payse nou ine blisse nou ine zorþe.

þanne huo þet wyle lede guod lif zeche þet he habbe þet zoþe guod and þanne ffelle he habbe lyf worffipvol lyf lostvol and profitable and þanne he ffel libbe ase a man þet is to zigge zikerlyche hollyche wysliche and blisvolliche wyoute zorþe and to zuiche lyve me comþ oþer be grace oþer be virtue and naþt oþerlaker.

Of virtue more specialliche. Nou ich þe habbe above yfflewed generalliche þe dingnete and þe worþ and þe guodnesse of virtu and of

charite and huervore me ffele hise zeche vor grat vrome þer comþ his vor to habbe blisse worþffipe and lyf evrelestinde. Ac vor þan þet me ne knauþ naȝt zuo wel þet þing ine general ase me deþ in special þervore hyer ys myn ywyl to spekene of virtue more openliche zuo þet ech þet wyllle ine þise boc studye moȝe his lyf ordeyni be virtue and be guode dedes vor oþerlaker litel hit him ffolde be worþ to conne þet guod bote me hit dede vor ase zayþ saynt Jacob he þet can guod and ne deþ hit naȝt þer is zenne yef he misdeþ. Fol he is þet can þane riȝt way and be his wytinde mysgeþ.

þe holy writ comparisoneþ þe zaule and of þe guode manne ase of þe guode wyfmanne to ane vayre gardyne vol of grenhede and of vayre trawes and of guod frut huerof God zayþ ine þe boc of love My zoster my lemman þou art a gardin beffet myd tuo ffettles þet is þe grace of God and of angles. þerne gardyn zette þe greate gardyner þet is God þe Vader huanne he nheffep þe herte and makeþ zuete and trefable ase wax ymered and ase land guod and agrayped and worþi þet hy by yzet mid guode ympen. þe ilke ympen byep þe virtues þet þe Holy Gost bedeawep myd his grace. Godes Zone þet is þe zoþe zonne be þe virtue of his clernesse deþ ham wexe an heȝ and profite.

OF þRI þINGES NYEDVOLLE TO þE ERþE.

þyse þri þinges byep nyedvolle to alle þe þinges þet in þe erþe wexep guod molde wocnesse noriffynde and renable hete wydoute þise þri þinges gostliche ne moȝe þe ympen of virtue ne wexe ne bere frut. þise þinges makeþ þe grace of þe Holy Gost mid herte and hi deþ al greny and floury and bere frut and hi makeþ alsuo also a paradis erþlich to lykerous vol of guode trawes and of frut and precious. Ac aze God zette paradys erþlich vol of guode trawes and of frute and amyddde zette a trau þet me clepeþ þet trau of lyve huervore þet his frut hedde nyede to loky þet lyf to þan þet hit ffolde ete wyþoute stervinge and wiþoute zyknese and wyþoute ealdinge and wyþoute fyeblesse alsuo deþ gostliche to þe herte þe greate gardyner þet is God the Vader vor he heþ yzet þe trawes of virtue and amyddde þet trau of lyve þet

is Jesu Crist þet zayþ in his spelle he þet eth my vless and dringþ my blod he heþ lyf everlestinde. þis trau greneþ and vayreþ be his virtue alle þo ine paradis. Be þe virtue of þise trawe wexeþ florisseþ and makeþ frut alle þe opre trawes. Ine þise trawe al hit ys guod al þet þer is. þis trau is to alouwe and to lovie vor manye þinges vor þe rote vor þane wode vor þet flour vor þane smel vor þe leaves vor þet frut and vor his vayre ffed. þe rote of þise trawe þet is the wel greate love and tomoche charite of God þe Vader huervore he ous lovede zuo moche þet vor his kucade þrel to begge he yaf his wel guode Zone and him deliverede to þe dyape and to torment. Of þise rote spekeþ þe profete and zayþ þet a yerd ffele guo out of þe rote of Yesse þet word is worþ ase moche ase a becleppinge of love þet wode þet is his preciouise vless þe herte of þo traue wes þe holy zaule ine huam wes þe preciouise yolk of þe wysdome of God. þe rinde wes þe vayre conversacioun wyþoute þet zep of þo traue and þe tyeres weren vour wel preciouises þinges and of riȝt greate virtue þet of his preciouise lemes yourne þet weren tyeares zuot weter and blod. þe lyeaves weren þe holi wordes þet helden of alle zyncnesses. þe floures weren þe holy þoztes þet alle weren vayre and oneste and berinde frut. þet frut weren þe tuelf apostles þet al þe wordle vedde an noriffede be hare techinge and by hare vorbisne and hare guode dedes and þe benefices. þe bozes of þe traue ine one wytte byeþ alle þe ychosene þet everte were and þet byeþ and þet ffolle by vor ase he zede to his apostles Ich am he zede þe vyne and ye byeþ þe bozes. Ine anoþer wyt þe bozes weren þe vayre virtues and þe gloriouse vorbysnes þet he ffewede be dede and toȝte be mouþe þet weren þe virtues voldo and volle of þe zoþe guodnesse þet he ffewede to his prive vrindes þet weren þe tuelf apostles þet he ledden to ane heȝe helle privelyliche. þer he zet ase zayþ þet Godspel and his deciples aboute him þanne he openede his mouþ and his trezor þet he hedde ywreȝe ine his herte and ham þus zeayde. Yblissed byeþ þe poure of goste vor þe kyngdom of hevене is hyre. Yblissed byeþ þe mylde vor hi ffolle by lhordes of þe erþe. Yblissed byeþ þo þet hyer wepeþ vor hi ffolle habbe þet comfort of God. Yblissed þo þet habbeþ hunger and þorst of riȝt vor hi ffol by volveld.

Yblissed byep þe mercivolle vor hi ffolle vynde merci. Yblissed byep þe clene of herte vor hi ffolle yzi God aperteliche. Yblissed byep þe paysyble vor hi ffolle by ycleped Godes zones. þise byep þe zeve bozes of þe trawe of live of Godes Zone Jesu Crist.

Ine þe ffeðe of þise trawe him ffeð guod herte ffeðny and yzy þe ilke vayre bozes þet bereþ þet frut of live evrelestinde. Ine þise zeve wordes is beloke alle heznesse and alle perfeccion of grace and of virtue of zoþe blyssedhede asemoche ase me may habbe in þise wordle and habbe and onderstonde ine þe oþre. þise byep þe zeve riueles of holy lyf þet þe zoþe Salomon tekþ to his children þis is þe zoþe filozofie þet þe mayster of angles tekþ to his deciples. Ine þise zeve wordes byep beffet ase ziggeþ þe halzen al þe summe of þe Newe Laze þet is þe laze of love and of zuetnesse. Hy is wel yzed newe vor hi ne may naȝt yealdy ase dede þe yealde laze to þe Yewes hi is zopliche newe and disguised vram oþre lazes. Laze is yzed þervore þet hy hare zelve ne bynt alle þe oþre byndeþ and þis onbynt. þe oþre chargeþ and þis onchargeþ. þe oþre þreapneþ and þis behot. Ine þe oþre to strif and þise to pays. Ine þe oþre to vorzuerie ine þise to love. Ine oþre corsynge ine þise blissinge. þan is þys al vol of blissinge and þervore hi byep yblyssed þo þet hyse healdeþ zayþ Salomon. Vor þe ilke þet his heþ he heþ ywonne þet trau of live huervore þise zeve þinges tovore yzed byep ycleped blyssinges vor hy makeþ man yblyssed ine þise wordle ase man may by ine þise lyve and more yblyffed ine þe oþre.

Nou hest þou yherd huo is þet trau of lyve þet is amydde paradis þet God zet ine þe holy zaule. Ine þe ffeðe of þise trawe wexeth and profiteþ and bereþ frut þe trau of virtue þet God þe Vader þet is þe greate gardyner zet ine þe gardyne and his wetereth of þe welle of his grace þet his deþ greny and wexe and profiti an hise halt ine grenehede and ine lyve. þe ilke welle hym todelp ine zeve streames þet byep þe zeve yeffes of þe Holy Gost þet wetereþ al þane gardin. Nou loke þe greate cortaysie of oure zuete maystre Jesu Crist Godes zone þet com to þe wordle to zeche an to sovy þet þet wes vorlore. Vor þet he wyste wel oure poverté and oure fyblesse and vor oure zennes we ville ac be ous

we ne moze nazt arise ne come ayen ne out of zenne guo ne virtue to zeche ne come to þe blisside lyve þet is of his grace and of his yefþe ne comþ. þervore he nazt ne let ous vor to som op þet we hym bydde and bezeche his yefþes and moche ous behat þet yef we hym bezechip þing þet ous is guod þet we hit ffolle hadde. And more he ous deþ of cortaysye vor he is our playtere þet ous makeþ oure bezechinge þet we ne couþe nazt maky yef he nere. þe bezechinge þet he ous made of his vayre yblessede mouþe vayre guode fforte an cleuiynde þet wes þet Pater Noster hucrinne byþ zeve bezechinges be huichen we bezechep oure guode Vader of hevene þet he ous yeve þe zeve yefþes of þe Holi Gost þet he ous delyvri of þe zeve dyadliche zennes and hise screpe of al of oure herten and ine hare stede zette and vorþdraze þe zeve vertues þet ous lede to þe zeve blissinges of perfeccion and of holy lyf huerby we moze hadde þe zeven behestes þet he makeþ ous to his ychosene. Huerof oure onderstandinge is myd þe Holy Gostes helpe verste to speke of þe zeve benes of þe Pater Noster efterward of the zeve vertues þet byþ ayens þe zeve dyadliche zennes huer of we habbeþ above yspeke. þe zeve benes byþ ase zeve vayre maydenes þet ne leteþ nazt vor to lhade of þe zeve streames þenilke weteres vor to wetery þe zeve trawes þet bereþ þet fruyt of live everlestinde.

þE VORE SPECHE OF þE HOLY PATER NOSTER.

Huanne me zet a child to lettre ate begynnyng me him tekþ his Pater Noster. Huo þet of þise clergie wyle conne become milde ase a child vor to zuyche scolers tekþ oure guode mayster Jesu Crist þise clergie þet he is þe vayreste and mest behofsam þet is huo þet wel hit onderstant and ofhalt. Vor zuyche wenep hit wel conne and onderstonde þet neverte ne couþe bote þe rynde wyþoute þet is þe lettre þet is guod ac litel is worþ to þe zyþe of þe newen þet is wyþinne zuo zuete. Hit ys well ffort ine wordes and wel lang ine wytte lizt to zigge an sotil to onderstonde. þis bene paseþ alle opre ine þri þinges ine dignete in fforthede an ine guodnesse. þe dignete is ine þan þet Godes Sone hit made to God þe Vader ine worde. God þe Holy Gost þet is þet me acseþ

he wilde þet hit were ffort vor þet non he ffolde him werye hit vor to lyerny an vor þan þet non ne ffolde him tyeny hit vor to zigge gladliche an ofte. And vor to ffewy þet God þe Vader ous yhyerþ wel zone huanne we him biddeth mid guode herte vor he ne heþ none hede of longe ryote of tales yslyked ne yrymed. Vor ase zayþ sant Gregorye zopliche bidde ne is naȝt to zigge vayre wordes and yslyked myd mouþe ake keste playntes and dyepe zykynges of herte. þe worþ and þe profit of þise bene is zuo grat þet he beloukþ ine fforte wordes al þet me may wynny of herte and to bydde wel to done þet is þet me by delyvred of alle kueade and volveld of alle guode.

HYER BEGINþ þET PATER NOSTER.

þus begineþ þet Pater Noster. Vader oure þet art ine hevene. Loke hou oure guode spekeman and oure zuete mayster Jesu Crist þet is þe wysdom of God þe Vader and kan alle laȝes and þe wones of his cort þe tekþ wel to playty and wyslyche and sotilliche an ffortliche to speke vor zoþe þis verste word þet þou zayst yef hit is wel onderstoded and yvolȝed hit þe ffel yeve al þine playnte. Vor saynt Bernard þus zayþ þet þe bene þet begynþ be þe zuete name of þe Vader yefþ ous hope to ondervonge alle oure byddynges. þis zuete word Vader þet al þe remenont makeþ zuete þe ffeaweþ þet þou ffelt yleve and þe somoneþ to þan þet þou ffelt do and þise tuo þinges sorieþ man huanne he yleþ wel and a riȝt an he deþ efterward þet he ffel. Huanne þou him clepest Vader þou beknaust þet he is lhord of house þet is of hevene and of þe erþe and heaved and ginnyng and welle huerof all ffepe and alle guod comeþ and þus þe beknaust his miȝte. Efterward zepþe þet he ys vader he is diȝtere and governour and porveyour to his mayne an nameliche of his children þet is of man þet him zelf heþ ymad and yffape to his anliknesse and þus þou beknaust his wysdom. Alast þanne þet he is vader be kende and be riȝte he loveþ þet he heþ ymad ase zayþ þe boc of Wysdome and is zuete and milde and zuo loveþ and draȝþ vorþ his children and ham deþ hare prou and betere þanne hi conne devisi and he his byat and his chastep huanne hi misdop vor

hare prou ase guod vader and blepeliche he his ondervagþ huanne hi comeþ to hym. Nou ich þe ffeawy þanne þis word þet þou zayst Vader his miȝte his wysdom his guodnesse he þe beþengþ of oþer half þe zelve þine noblesse þine vayrhede þine richesse. More gratter noblesse ne may ich habbe þanne to by zone to ane zuo greate emperur þet is God. More gratter richesse ne may by þanne to by kyng of alle þing. More gratter vayrhede ne may by þanne to by him ariȝt ylich huych vayrhede is zuo grat þet hit paseþ þoȝt of man and of angle. þanne þis word Vader þe beþengþ þet þou art zone vor þet þou þe paynest him vor to by ylich ase guod zone ffele by ylich his guode vader þet is to zigge þet þou by bold and of grat wyl and strang and miȝtvol wel to done and þet þou by wys and ywer large and cortoys zuete and milde clene and wyþoute vileynye ase He is and þet þou hayte zenne and voughedes and kueadhedes ase He deþ zuo þet þou naȝt ne do aye kende. þis vord þanne þe deþ beþenche at alle þe times þet þou zayst þet Pater Noster þet yef þou art a riȝt zone þou ffele him anlykny be kende be herte and be riȝte and þou him ffele love worþffipe and reverence drede reverence and boȝsamnesse. Nou þench þanne huanne þou zayst þi Pater Noster þet þou by him a guod zonne and trewe yef þou wylt þet he þe by guod Vader an milde þench huas zone þou art. Me zayþ to þe newe knyȝte huanne he geþ into þe tornement Nou þou yzyxt wel hou þis verste word is zuete and hou hit þe amonestep þet þou by bold and of guode wylle and hit þe tekþ huych þou ffele by.

Nou ich þe acxy huervore þou zayst Vader Oure and naȝt Vader myn and þet þou him velaȝest mid þe huanne þou zayst Yef ous and ne zayst naȝt Yef me.

Ich will þe zigge yef þou wylt non ne ffele zigge Vader min bote þe ilke þat ys his zone be kende wyþoute gynninge wyþoute ende þe zoþe Godes Zone. Ac me ne byep naȝt his zones be kende bote ase moche þet we byep ymad to his anliknesse ac alzuoz byep þe Sarasyns ac we byep his zones be grace and by adopcion. Adopcioun zuo is a word of laȝe vor by þe laȝes of þe emperurs huanne an heȝ man ne heþ no child ha may chiese þet child of a guod man yef he wylle and maki him his zone be

adopcioun þet is be avoerie zuo þet he ffel bi yhealde vor his zone avoud and ffel bere his eritage. þise grace God ous made þe Vader wyþoute oure ofservinge ase zayþ Saynt Paul huanne he ous dede come to þe cristendome we were poure and naked and child of yre and of helle þanne huanne me ziggeþ Vader oure and we ziggeþ Yef ous we gadereþ alle oure broþren mid ous of adopcioun þet byeþ children of holy cherche be þe byleave þet hi ondervinge ine cristynge.

Nou ous ffeveþ huer of þis word oure þe largesse and þe cortaysye God oure Vader þet ous yefþ more bleþeliche ynoȝ þanne lyte and to velen þanne to onen allone huer of saynt Gregorie zayþ þe bene þe more þet he is commun þe more hy is worþ ase þe candeale is betere bezet þet serveþ to ane halle and vol of volk þanne zy þet ne serveþ bote to onlepy manne. þis word hat ous to yelde þonkes myd al oure herten of þise grace þet he ous heþ ydo huer by we byeþ his children and his eyres and þet moche ardontliche lovye oure ealde broþer Jesu Crist þet ous velaȝeþ wyþ him ine his grace.

þis word ous amonesteþ þet we loki ine oure herte holylyche þane Holy Gost þet is oure wytnesse. þis adopcion is ase weddes ase zayþ Saynte Paul huer by we byþ zikere þet we ffolle habbe þe eritage of our vader þet is þe blysse of paradys. þis word ous tekþ and zayþ þet we byeþ alle broþren grat and smal poure and riche heȝ and loȝ of one vader and of one moder þet is of God and of holy cherche and non ne ffel oþren onworþi ac lovie ase broþer and þe on ffel helpi þanne oþer ase doþ þe lemes of þe zelve bodye and ech bidde vor oþren ase zayþ Saint Jacob. And zuo hit is oure vreme wel grat vor huanne þou zest þine bene ine þe velaȝrede of al holy cherche vor on Pater Noster þet þou zayst þo wynst mo þanne an hondred þousand.

þis word Oure ous tekþ to hatye þri þing nameliche prede wreþe and avarice. Prede deþ man out of velaȝrede vor he wyll by above alle oþren. Wreþe deþ man out of velaȝrede vor huanne he werreþ wyþ enne he werreþ wyþ alle þe oþre. Avarice deþ man out of velaȝrede vor hi nele ne him ne his þinges communy mid oþren and þervore zuych volk ne habbeþ part ine þe holy Pater Noster. þis word

Oure ous ffeweþ þet God is oure yef we wylleþ and þe Vader and þe Zone and þe Holy Gost þet is yef we lokeþ his hestes and zuo zayþ ine þe Godffpelle Saint Jon.

Vadir oure þet art ine hevene. Huanne ich zigge þet þou art ine hevene ich zigge tuo þing þet he is kyng and þet he is at paradis. Alsuo huanne ich zigge þet art ine hevene ich zigge þet he is and þet he is ine hevene. Me vint ywryte ine þe oþre boc of þe laze þet God him ffewede to Moyses ine ane helle and him zede Guo into Egipte and zay to þe kynge Faraon of mine half þet he þe delyvri mi volk þe children of Yrael of þe þreldome huerinne he hise halt. Lhord zayde Moyses yef me akseþ huet is þi name huet ffel ich zigge. Ich am þet am zayde God. Nou ziggeþ þe halzen and þe guode clerkes þet among alle þe heze names of oure Lhord þis is þe verste and þe mest propre and þet mest arizt ous tekeþ vor to knawe þet þet God is. vor alle þe oþre names huer hi spekeþ of his guodnesse and of his wysdome oþer of his miȝte oþer he is zuich and zuich he is þe riȝt guod þe riȝt trewe þe riȝt wys þe riȝt miȝti and vele oþre maneres of speches þet me zayþ of him þet ne ziggeþ properliche þe zoþe of þe byinge of God. Ac we þet byeþ greate and boystoyse to spekene of zuo heze þinge speke we of God zuo ase we conne devisi ane man of huam me ne kan naȝt his name ase me zayþ he is kyng he is erl he is zuo grat zuo vayr zuo large and vele of zuyche þinges huer by me may ywyte hou þet hit by þe man knawe ac ne ziggeþ naȝt arizt his name ase we spekeþ of God vele we vindeþ of wordes þet ous ffeweþ huet þet hit bi of him. Ac þer ne is non zuo proper ase þis word þet art þet zuo propreliche zuo flörtliche zuo cleuiyndeliche zuo sotilliche þe names nemneþ ine zuo moche ase onderstondinge him may strechehe vor God is ase þe ilke þet ous is ase zayþ Saint Job. He one is arizt to spekene vor he one is everlestinde wyþoute beginnyng and wyþoute ende þet me ne may zigge of non oþre þinge. Efterward he one is zoþliche vor he is zoþ and zoþnesse above alle þinges yffape and zuo byeþ alle ffepþes ydele and ydelnesse. And ase zayþ Salomo and naȝt to þe zyȝþe of him and to naȝte ffolden come bote yef he is ne sosteynede be his virtue. Ate laste he one is

zetnesse an vestnesse ine one lepi poynte wyþ oute him to trobli wyþ oute him to chongi wyþoute him remue ine none manere ase zayþ Saynt Jacob. Alle opre þinges byeþ chonginde ine eche manere of hare kende. þanne is he properliche ycheped þet art vor He is zoþliche wyþoute ydelnesse zetnesse wyþoute enye change evre to yleste wyþ oute ende wyþoute heaved wyþoute wes wyþoute ffel by vor þer ne is no gelt.

Nou þou ffelt onderstonde zuo þet þer ne is nazt þet me moze betere ywyte þanne þet þet God is. Ac þer ne is no þing zuo strang to conne ase huet and huet þing is God. þer vore ich þe rede wel þet þou ne musy nazt to moche hit vor to zeche vor þou myztest lyztliche guo out of þe rihte waye. Hit is ynoȝ vor þe þet þou zigge lyeve vader þet art ine hevene zoþ hit is þet He is over al yhered ine erþe ine ze ine helle ase He is ine hevene. Ac me zayþ He is ine hevene vor þet He is þe eldeste and þe meste yknaue and þe meste beloved and þe meste yworþffipied. Efterward He is ine hevene gostliche þet is ine holy bodyes þet byeþ heze clyre and clene ase is þe hevene vor ine zuiche herten He ys ald and yknaue and ydred and yworþffipied and yloved.

Nou hest þou yherd þise vour wordes *Pater noster qui es in celis* þet verste þe somoneþ to worþffipie God þet oper to lovie God þe þridde to drede God vor þaȝ He by vader oure alneway he ys bezide and nazt chonginde. þe verþe þe to strengþi vor asemoehe ase He is zuo heȝ and þou zuo loȝ. Yef þou art bald and of guode wylle þou ne ffelt nazt come huer He woneþ. þet verste word ous ffeweþ þe largnesse of his evre-belevinge þet oper þe brade of his charite þe þridde þe dyepnesse of his zoþhede þe verþe þe heȝnesse of his mageste. Huo þet heþ wel þise voure þinges zoþliche wyþoute drede he ffell by yblyffed.

þE VERSTE BENE OF þE HOLY PATER NOSTER.

Nou hest þou yherd þe vorespeche of þe holy Pater Noster þet is ase ane inguinge of þe viþele. Ey God huo þet coupe wel al þane zang hou he ffolde vinde vayre notes vor hit ne is no drede þet ine þe zonge þet þe wysdom of God made þe ilke þet tekþ þe voȝeles zynge ne heþ vele notes sotiles and zuete þaȝ þer by lyte let. Ine þise zonge byeþ zeve

notes þet byþ þe zeve benes þet porchaceþ þe zeve yefþes of þe Holy Gost þet screpeþ þe zeven haved zennes of þe herte and hi zetteþ and noriffeþ þe zeven virtues to huychin me comþ to þe zeve bliffinges. Of þe zeve benes þe þri verste makeþ man holy aze moche ase man may by ine þise wordle þe vour efterward him makeþ stedevestlyche riȝtvol. Al þe holynesse of man þet is ymad to þe ymage of þe Trinite þet is þe þri þinges þet byþ ine þe zaule beþenchinge onderstondynge and wyl ine þet þet þe zaule bi stedevestliche yclenzed ine þe wylle stedevestliche alizt ine þe onderstondinge stedevestliche yvestned in God mid God ine þe beþenchinge and þe more þe zaule ondervangþ plenteliche þise þri ȝefþes of God and hy more propirliche neȝleþ to his riȝte vayrhede of his kende þet is to þe anlicnesse of þe Vader and of þe Zone and of þe Holy Gost. þet is huanne God þe Vader him confermeþ his beþenchinge God þe Zone him alizt his onderstondinge God þe Holy Gost heþ yclensed his wyl. þise þri þinges we bezechē ine þe þri verste benes of þe Pater Noster.

Huanne we ziggeþ *Sanctificetur nomen tuum* we ffeweþ to oure guode Vader corteysliche oure principul desyr þet we ffolle evre hadde þet is þet his name by yhalȝed and yconfermed ine ous. þanne huanne we ziggeþ *Sanctificetur nomen tuum* þet is to zigge Sire þis is oure heȝe wyl þis we bezechē toppe alle þing þet þin holy name þet is þi guode los þi knaulechinge þi beleave by yconfermed ine ous.

Ine þise verste bene me bezechē þe verste and þe principal yefþe of þe Holy Gost þet is þe yefþe of wysdom þet vestneþ and confermeþ þe herte in God and his joyneþ zuo to him hi ne may by ondo ne todeld. Wysdom is yzed of smac and of smacky vor huanne þe man ondervangþ þise yefþe he zuelȝ and smackeþ and velþ þe zuctnesse of God ase me velþ þe zuctnesse of þe guode wyne ate zuelȝ betere þanne to þe ziȝþe. Ac to þan þet þou onderstanst betere huet is to zigge þi name by yhalȝed ini ous þou fflēt ywyte þet þis word Holy is ase moche worþ ase klene ase wypoute erþe ase yhalȝed to Godes service ase ydept ine blod ase yconfermed. Ine þise vyf maneres halȝeþ þe gost of wysdom þe herte of man. Verste he his wypeþ and clenseþ ase deþ þet ver clenȝeþ

and fineþ þet gold. Efterward he deþ away al þe ilke velþe of alle erþliche love and of alle wylle of vleffe and makeþ to comme al out of smak al þet me wes ywoned byvore to lovie ase þet weter is out of smak to þan þet is ywoned to þe guode wyne. Efterward he him halþeþ of al to Godes service vor he deþ him al away of alle wreþe and deþ him al þendre of God and to lovie and servi ase þe cherche is yhalþed to Godes service zuo þet me ne ffel oþer þing do þerinne þanne þe service of God. Efterward he deþþ ine blod vor he hise zet in ane zuo berinde love and one zuo zuete devocion of Jesu Crist þet huanne he þengþ ine him and his passion he ys al suo ydept and al suo dronke of the precieuse blode þet Jesu Crist ffede vor him ase is a zop of hot bryead huanne me hit poteþ in to wyn þet is a neue cristinge vor depe and cristni is al on. Efterward he him vestneþ zuo ine God þet no þing ne may him to parti ne onjoyni. þanne wyle þis word nou zigge. þin name by yhalþed ine ous þet is to zigge yef ous þane gost of wysdom be huam bi we zuo yclensed ase gold and yvayred of alle velþe huer by we ffolle by zuo vol dronke of þine love þet alle oþre zuetnesses ffolle by ous bytere be huam me ffolle by zuo yyeve to þe an to þine servise þet nevre mo of oþren we ne maky strengþe be huam by we naþt wyþoute more yweffe ac zuo moche ydept yne grayne and ynewed and eft yristned ine þe blode of Jesu Crist be devocioun of verste love huer by þe name of oure Vader by zuo yvestned ine ous þet he by oure Vader and we his zones and his eyrs zuo yvestned þet no þing þet moþe bevalle ne moþe ous ondo of þe ilke vestnesse ne of þisse grace. Well is hit grat grace of God hanne þe wyl is zuo yroted ine God huich ne may to cryepe vor none vondinge. Wel grattor þing his huanne me is zuo yvestned ine þe love and adrayngt in þe zuetnesse of God þet no solas ne no confort me ne ondervangþ bote of him ac yyeve is þe herte parfitliche and yconfermed vor þe memorie is zuo cleviynde ine him þet me of no þing þenche bote ine him. And þet we byddeþ him huanne we ziggeþ *Sanctificetur nomen tuum*. Lhord þi name by yhalþed.

þE OþRE BENE OF þE HOLY PATER NOSTER.

Adveniad regnum tuum þet is þe oþre bene of þe Pater Noster huer we biddeþ þet Godes regne come to ous and wyþinne ous. Oure Lhord zayþ ine his spelle to his deciples þe regne of God is nou wyþinne you. Nou onderstand wel hou þet may by huanne God yefþ ane grace þet me clepeþ þe gost of onderstondinge to þe herte ase deþ the zone þet deþ away þe þyesternesse of þe nyzt and wastep þe cloudes and þe hore vrostes bi þe morzen. Alsuo wastep þe Holy Gost alle þe þyesternesses of þe herte and him ffeweþ his zennes and his defautes zuo þet þe ilke wende by al klene þanne wyndeþ hi zuo vele defautes and of motes and of doust wyþ oute tale ase þe zonne byam ffeweþ his motes and þet doust þet byeþ beneþe ine þe house. Efterward he him eft ffeweþ of oþre half nazt wyþoute more þet is wyþ inne him ac þet þet is beneþe þe helle and þet þet is above him ine hevene þet þet is aboute him alle vayre ffeppes þet alle heryep God and him wytnesseþ hou God is guod and almiȝti wys and vayr grat and milde zuete and þe more me zyzt þe ffeppinges brizte þe more hit is wynynde him zelve to yzyenne. Ac he yzyȝþ þet he ne is clene ne worþi him to zyenne þane anhet þe guode herte and trewe and him wreþep to him zelve þanne nymþ he his pic and his spade and beginþ to delve and to myny and geþ in to his herte. þerinne he vint zuo vele zennes and vices and zuo vele defautes and zuo moche doust and tribulaciouns of herte and of þoztes and of wyckede wylls þet he him wreþep and zorþep and nimþ a wycked wyl to hym zelve zuo þet he beginþ þe herte to clensi to þe zoþo and to keste out alle þe velþes þet him benimþ þe ziȝþe of God ine him and þet he deþ mid þe spade of zoþe ffrifþe ac huanne he heþ longe ymyned and he heþ alle his velþes ykest out þanne vint he prays and reste and solas and blisse zuo þet him þingþ þet al the wordle by an helle to þe lokinge of þe ilke clyernesse and of þe ilke pays þet he vint ine his herte and þet we oxep huanne we ziggeþ *Adveniad regnum tuum* þet is to zigge Leve Vader ylyky þe þet þe Holy Gost ous wille alyzte þe herte and clensi and zuope al huet hi by worþi God vor to yzy and þet he will come and wonie ase kyng and

ase lhord and governour and hotere zuo þet al þe herte by his and he by kyng and evremo we him moze yzy vor þet is lyf wyþ oute ende and Godes riche hadde wyþ inne ous. þervore zayþ oure Lhord in his spelle þet Godes riche is ase on tresor in þe velde yhed þet is gratter þanne al þe wordle.

þE þRIDDE BENE OF þE HOLY PATER NOSTER.

Fiat voluntas tua sicut in celo et in terra. þis is þe þridde bene huer inne we byddeþ oure Vader of hevene þet his wyl by ydo ine ous ase hit is ydo ine hevene þet is ase þe holy Angles of hevene þet byeþ zuo alizt and yvestned ine God þet hi ne moze oþer þing wynny bote þet God wille. þis bene we ne moze hadde bote yef we ne hadde þe yefþe of red þet is þe þridde yefþe of þe Holy Gost þet ous tekþ his oþene guod wyl and þet he ous wende oure wrechide wil and his confermy al to þe heze guode zuo þet he ne heþ ne oþene wyt ne oþene wyl ak his oþene onlepiliche þet hi by lhevedy of al þe herte yhollyche and maki ine ous al þet hi wyle ase hi makeþ ine Angles of hevene þet makeþ eche daye his wil wyþoute misninyng and wyþoute wyþzigginge.

Nou hest þou yherd þe þri verste benes of þe Pater Noster þet byeth þe hezeeste and þe dingneste. Ine þe verste we askeþ þe yefþe of wysdom. Ine þe oþre þe yefþe of onderstondinge. Ine þe þridde þet guode red ase ich þe hadde above yffewed. þise þri þinges we ne byddeþ naȝt vor þet we hise habbeþ ine þyse lyve dyadlich perfitlyche ak we ffeaweþ to ore vader oure wylles þet byeþ oþer ffolle by to þan þet þise þri benes by ine ous ymad and volveld ine þe lyve evrelestinde. þe oupre vour þet comeþ efterward we willeþ speke ane oþre speche vor we ziggeþ aperteliche to oure vader Yef ous voryef ous wyte ous delyvre ous bote þise vour benes of him we ne hadde we byeþ dyade an evile betake ine þise wordle. Vor hi byeþ ous nyedvolle ine þise lyve dyadlich.

þE VERþE BENE OF þE HOLY PATER NOSTER.

Panem nostrum cotidianum da nobis hodie. Mochel ous tekþ oure guode mayster to spekene myldelyche and wysliche huanne he ous tekþ

to zegge Vayre Vader oure bryad of eche daye yef ous to day. Huet may þe zone betere acsy to his vader þanne bread wyþoute more vor þane day to endy. He ne acseþ none outrage ne wyn ne vleff ne viß bread wyþoute more byt nazt vor ayer ne nazt vor al þe woke ac wyþoute more þane day to endy. Nou hit þingþ þet hit by wel lite þing þet we acseþ as vor zoþe hit is wel grat þing. Huanne me bit þe broþerhede and þe velaþrede and part and riþt ine alle þe guodes of þe house alsuo hit is huose þet smackeþ of þise breade he heþ þe broþerrede and part and velaþrede and riþt and ine alle þe guode dedes þet byeþ ine hevene. þet is þet bread of þe ilke holy covent þet bread of hevene þet bread of angles þet bread lostvol þat bread of lyve evrelestinde vor hit yefþ guod lyf and lokeþ þe zaule wyþoute stervinge huer of zoþ zayþ ine þe Godspelle Ich am þet bread of lyve þet com doun vram hevene huo þet ffel ete of þo breade he ffel evre lybbe wyþoute stervinge. þet bryad is mete ariþt vor hit stoncheþ alle þane hunger of þe wordle and velþ man þet he heþ ynoþ zuo ne deþ non oper mete. þet is þet bread and þe mete þet þou nymst of þe sacrement of þe wyevede þet þou ffelt ete zuyþe and glotounliche ase tekþ þe writinge ase deþ þe lecherous þane guode mete þet oþerhuil vorzuelþ þane guode snode wyþoute chewynge þet is to zigge þet þou ffelt nyme þane mete mid greate wylle of herte and mid grat lost. and þou ffelt ase hit by vorzuelþe wyþoute chewynge and þet is to zigge yleve ine grat þet þet hit is þe zoþe bodi of Jesu Crist and þe zaule and þe Godhede al to gydere wyþoute to zeche hou hit may by vor God may more do þanne man moþe onderstonde. Efterward me ffel þesne mete eft chyewe ase þe oxen þet gers þet he heþ vorzuelþe þet is to zigge þet me ffel recordi zueteliche and smalliche be little stechches alle þe guodnesses of oure Lhorde and al þet Jesu Crist þolede ine zoþe vor ous and þanne vint þe herte þane riþte smac of þe ilke mete and onder-vagþ ane wel greate hete of þe love of God and ane wel greate wynhynge to do ynoþ an to þolye vor him al þet he miþte and al þis deþ þe virtue of þo breade vor þet is þet bread þet comforteþ and strengþeþ þe herte to þet he by wel strang vor to þolye and do grat þing vor Godes love. Ac þet we may nazt by wyþoute þe verþe yefþe of þe Holy Gost þet is

ycleped þe yefþe of strengþe þet armeþ Godes knyzt and him deþ yerne to by martired and makeþ ham lezþe betuene þe tormens. Nou miȝt þou wel yzy hou corteysliche huanne we acseþ þet ilke bread we acseþ þane yef þcof strengþe vor ase þet bread bodylych sosteneþ and strengþeþ þet bodi alsuo þe yefþe of stregþe makeþ þe herte strang to þolye and to done grat þing vor God. þet ilke bread we hit clepiyþ oure vor hit wes ymad of oure doȝe yblissed by þe guode wyfman þet of hiren þet flour þer to dede þet wes þe mayde Marie and yfryd ine þe panne of þe crouche ase he zayþ ine þe Sautere vorzoþe vorzoþe yfryd ine his oȝene blode vor þet dede he ine þe greate wyllle of his love þet he hedde of ous and þet is þet bread tuies ybake huer mide he astoreþ his fflip þet is holy cherche vor to pasy þe greate ze of þise perilouse wordle. Hit is oure vor he hit ous let at his leave-nymynge and at his laste bequide Jesu Crist þe wel large ase meste greate tresor þet he ous miȝte lete and hit ous yaf ase þet vayreste jowel þet he ous miȝte yeve and þet ase hit ffolde loky vor his love hit is vorzoþe oure vor noþing ne may hit ous benime togens oure wyllle. We hit clepieþ oure bread of eche daye þet is to zigge of eche daye vor þet is þe eche dayes dol þet God yefþ to his wel-wilynde þet eche daye doþ his service and ziggeþ his oures þet is to alle guode herten þet eche daye zueteliche be zoþe love makeþ memorie and beþenchinge of his passion.

þet greate of þe provendre we nimeþ ine oure hervest ine hevene huanne we him ffolle ysy onwryȝe ine his vayrhede ase he is. Hit is ysed þervore eche dayes þet eche daye hit is ous nyedvol and eche daye me ffler hit nyme oþer ate Sacrement of þe wefde ase doþ þe prestes oþer gostliche be riȝte byleave. þet bread is wel precious an wel noble and wel ydiȝt þet is kynges mete huerinne byeþ ech manyere lykinges and alle guode smackes ase zayþ þe boc of Wysdome þet ne is naȝt mete to gromes ne to yeve ne to pietaille ne to chevaille ne to cherles ac to noble herten and gentil an cortays and clene þet is to þe herte þet is gentil be grace noble be guod lyf yclensed and yweffe be zoþe fflifte. Of þise virtue speķþ Saynt Matthew þewangeliste and hit clepeþ ziker bread substancial þet is to zigge þet paseþ and overgeþ alle substances and alle ffeþþes be ver ine

virtue and ine dingnete and in alle opre maneres of worþ ne me ne may betere write ne more yno3 þanne wyt substances. Me zayþ þet mete is þe miztvoller þanne he heþ yno3 of myzte and of noriffinge and þe more þet he is noriffinde me zayþ þet he is þe substancieler and þere vore þet ine þise breade is more virtue and of guod and of norture þanne me moze þenche oþer zigge. ne zayþ me na3t þet hit is substanciel alsuo me zayþ þet hit is ope substance þet is virtuous and substanciel above onderstondigge and wenyng. þet bread we byddeþ to oure Vader and him we biddeþ þet he hit ous yeve today ine þise daye þet is ine þise dyadliche live zuo þet we moze maky ane guode jornee and to abyde þe gledlaker oure ffhepe. þet is þe peny þet he yefþ to his werkmen hanne even comp þet is þe ende of þe live.

þE VIFTE BENE OF þE HOLY PATER NOSTER.

Dimitte nobis debita nostra sicut et nos dimitemus debitoribus nostris.
Ine þisne bene we biddeþ oure Vadere of hevene þet he ous wylle voryeve oure mis-dedes ase we voryeveþ to ham þet ous misdoþ oþer habbeþ misdo. þanne zigge we þus Leve Vader voryef ous oure dettes ase we voryeveþ oure dettours. Oure dettes byeþ oure zennes þet we habbeþ ydo wexe ope oure zaulen. þet is þet bestewed of þe house. þe zenvolle be one zenne dyadlich þet zuo zone is ypased ase to þe loste oþer as to þe dede is ybliged to zuo ane greate gavelinge þet he ne heþ mizte to hit endi. þet is to þe pine of helle þet is wypoute ende. Efterward he ffel to guode þet he heþ ywreþed zuo grant amendes þet he ne heþ mizte vor to yelde vor ine al his lyve þa3 ha levede an hondred year oþer more he ne mizte na3t do volvellinde penence of one dyadliche zenne yef God wolde usy to yelde dom. And þervore hit behoveþ to yerne to þe cort of merci and bidde merci and asky voryevenesse vor be þe rizte of þe cort of dom þe zenezere ffolde by demd and ycondemned to dyape everlestinde. þervore oure guode mayster Jesu Crist ous tekþ zuo to oxi voryeveneffe and quittinge huanne we biddeþ oure guode vader þet is zuete and milde vor to yevene large and corteys þet he ous voryue oure misdeds.

✓ Ac nim wel hede hou þou bidde Voryef ous oure misdedis ase we voryeveþ to ham þet ous habbeþ misdo. Vor yef we ne voryeveþ to ham þet ous habbeþ mido God ne voryefþ naȝt ous oure misdedes ase He himzelf zayþ ous ine þe Godspelle. þanne he þet zayþ his Pater Noster and heþ ine his herte hate wreþe oþer wyckedhede he bit more aye him zelve þanne vor him zelve vor he bit God þet he ne voryeve him naȝt huanne he zayþ voryef me ase ich voryeve and vor þet at alle þe times þet þou zayst þi Pater Noster bevore God þet yziþ þine herte þou ffelt voryeve þine wyckede wil and kest out of þine herte alle wreþe and alle hate and ivel wyl oþerlaker þi bene is more aye þe þanne vor þe. Yef hit þe þingþ strang þing and kuead vor to voryevene þin evil wyl to ham þet þe hatieþ oþer þet þe kuead willeþ huer he al misdeþ þench þet God voryaf his dyap to ham þet him dede o þe rode þe vor to yeve vorbisne vor to voryeve to ham þet þe habbeþ misdo and more yet eft ham guod do yef hi habbeþ aye to þe. Vor ase he zayþ ine his spelle ne is hit naȝt grat þing ne grat ofservinge aye God to do guod to ham þet ous doþ guod ne to lovie þo þet ous lovyep vor þet deþ þe Paen and þe Sarasyn and oþre zenezeres ac we þet byep Godes children be byleave and be grace and we byep Cristene ynemned of Jesu Crist and we byep eyrs mid him of þe heritage of paradys of ous to voryeve þe on to þe oþre and lovye oure vyendes þet is to zigge hare persones an bidde vor ham and do ham guod yef hy habbeþ nyede and þou hit miȝ do. Vor þus he hit hat ine his spelle þanne ffolle we onlepiliche hatye þe zennes and lovye þe zaules þet byep ymad to þe anliknesse of oure Lorde alsuo ase a leme of þe bodye loveþ and vorberþ anoþer. Yef o leme blecheþ anoþer be cas þe oþer naȝt him awrecþ þervore. We byep al o body ine Jesu Crist ase zayþ þe Apostel and þervore we ffolle eche lovye oþer and naȝt hatie ne harmi mid wrong on þe oþer. Huo þet oþerlaker deþ he is manslaȝte and him zelve damneþ ase zayþ þe writinge. Zuych can zigge his Pater Noster him were betere þet he were stille vor he let his domesman ayens him. ✓

Ine þise bene þet we doþ to Gode we him bezechep ane yefþe of þe Holy Gost þet is ycleped þe yefþe of connyngþe þet makeþ þane man ine

þoʒte and vol of wytte. þis gost him ffeweþ huet he is and ine huet peril he is and huannes he comþ and huyder he geþ and þet he deþ and þe misdede þet he heþ ydo and hou moche he heþ hyer ywonne and hou meche he ffel. And huanne he yziʒt þet he ne heþ huermide endy þanne him deþ þet gost wepe and grede merci to God and zigge Lhord voryef me mine dettes þet byeþ myne zennen vor ich am mochel ine dette ayen þe and vor þe queades þet ich hadde ydo and vor þe guodes þet ich hadde voryete and ylete to done þet ich myʒte and ffolde hadde ydo and vor þo guodes þet þou me hest ydo and þine greate guodnesses þet ich hadde eche daye ondervonge huyche ich hadde kueadliche yuzed and þe kueadliche yserverd. And þervore Lhord ich ne hadde huer of maki þe yeldinge voryef me þet ich þe ffel. Huanne þis gost him heþ zuo alyʒt þet he knauþ his defautes and þanne him deþ keste out of þe herte alle wreþe and alle hate and al to voryeve his evele ywyl yef þer is eni and yef þer ne is he is ine wylle and ine porpous vor to voryeve mid herte yef me him misdeþ. and þanne may he zigge wel vayre Vader voryef ous oure misdedes ase we deþ to ham þet ous habbeþ misdo.

þE ZIXTE BENE OF þE HOLY PATER NOSTER.

Et ne nos inducas in temptationem. þe ybernde ver dret and þe ilke þet oþer huyl yvalle is into zenne huanne þe zenne him is voryve he is þe more milde and þe more dredvol and þe more he heþ greter drede of vondinge þervore bit he hier to huam God his misdedes voryefþ þet he hine loky vram ayen vallinge. *Et ne nos inducas in temptationem* þet is toz igge Vayre zuete Vader ne lede ous naʒt in to vondinge. þe dyevel is þe vondere vor hit is his creft huer of he serveþ ine Godes house vor to provi þe newe knyʒtes and yef the vondinge nere guod and vremvol to guode God þet al makeþ vor ous guode nolde naʒt þolye þet hi come. Ac ase zayþ sant Bernard huanne þe vondere ous knokeþ ope þane reg he ous ffeþþ ous corouns of blisse ase þe ilke þet ope þe regge of þe guode knyʒte smit and beat him ffeþþ his los and his blisse. þe dyevel þerto properliche vondeþ þane man þet he hine myʒte wyþdraʒe vram þe

love of God þervore bit sainte Pawel his deciples þet hi by yzet ase tours yroted ase trawes ine love zuo þet non vondinge him ne moʒe refye ne rocky. þervore ine þise bezechinge we acseþ help of Gode ine oure batayle and þe yefþe of pite þet is a grace þet bedeaweþ þe herte and makeþ his zuete and reuþevol and makeþ his al become grene and berþ ynoʒ frut of guode workes wyþoute and wyþinne erþe strengþi his roten ine þe erþe of libbende þet is ase þet guode mortyer huer of me makeþ þe guode walles sarzineys þet me ne may naʒt breke ne mid pic ne mid mongenel. þanne huanne we ziggeþ *et ne nos inducas in temptationem* þet is to zigge Vayre zuete Vader make oure herten veste an stedeuest þet hi ne fflake vor none vondynge þet to hare comp. We ne byddeþ naʒt þet we ne ffolle by voned vor þet were a fole bezechinge and fflamvol ase þe zone of a guod man þet ffel by a newe knyʒt him bezekþ Leve vader ich þe bidde þet þou me loki þet ich ne guo nevremo ne to joustes ne to tornemens. We wylleþ wel þet we be yvoned vor hit is oure vreme ine vele maneres vor we byeþ þe more ymylded and þe dredvoller and þe more wys ine alle þinges and þe more worþ an þe more asayd. vor ase zayþ Salomon He þet ne heþ þise vondinges he ne may noþing wel conne bote ase me kan þe batayle of Troye be hyere zigginge vor he ne may him zelve yknawe ne him vestni ine þe strengþe of his vyendes ne hare sotylhede and hou God is trewe to þe nyede his vryend vor to helpe ne of hou vele zennes ne of hou vele perils he heþ þe ofte yloked and vor alle þise skeles he ne ffel naʒt ariʒt conne God lovie ne him þonki of his guode ac we him biddeþ þet he loky oure herten þet hi ne guo into vondynge þet is þet hi ne consenti vor al þet is of ous we byeþ zuo poure and zuo fyeble þet we ne moʒe naʒt ane time of the daye þolye þe asaylinges of þe dyevle wyþoute þe help of oure Lhord and huanne he ous fayleþ we guoþ þer in. Huanne he ous helpp we wyþstondeþ and we vyʒteþ and we overcomeþ and þervore we ziggeþ Lyeve Vader ne led ous naʒt into vondinge þet is ne þole naʒt þet we go into consentinge.

þE ZEVENDE BENE OF þE HOLY PATER NOSTER.

Sed libera nos a malo. Amen. Saynt Austin zayþ þet þe oþre vices ✓

ous makeþ oþer þe kueade to done oþer þe guodes lete to done ac al þet me heþ ydo and alle þe yefþes þet he heþ yporchased prede is ine wille to destrue and to benime an þervore hanne God heþ yyeve to man þet he him heþ ybede ine þise zeve benes bevore yzed þane verst hit is nyed vor zoþe þet he him delyvri of þe kueade and of his aspiinges and þervore comp alast þis bene ase þe efterwarde þet zayþ þous. *Sed libera nos a malo. Amen.* þet is to zigge Lyeve vader delivre os of þe kueade þet is to zigge of the dyvele and of his sleþþes þet we ne lyese be prede þe guodes þet þou ous hest yyeve. Inne þise bene we him biddeþ þet he ous yeve þe yefþe of drede huer by we ffolle by delyvred of þe kueade and of alle oþer kuead þet is of alle zene and of alle perils ine þise wordle and ine þe oþre. Amen.

Nou hest þou yherd þe notes þet me kan noty ope þise zonge þet God made þet is þet Pater Noster nou loke þet þou hit conne wel zinge ine þine herte vor grat guod þe ffol bevalle yef þou zuo dest.

þE ZEVE YEFþES OF þE HOLY GOST.

Efter þe zeve benes þet byþ yconteyned ine holi Pater Noster ous behoveþ to spekene mid greate reverence of zuo heze materie ase of þe zeven holy yefþes of þe Holy Gost ase He himzelf ous ffol teche. And verst we wylleþ zigge huyche byþ þe yefþes efterward huervore hi byþ ycleped yefþe and huerevore yefþe of þe Holi Gost efterward huervore þer byþ zeven ne mo ne les and efterward ofþe guodes þet hi ous doþ. Wone is and cortayzie þet hanne man is riche and worþi and noble and comp to his spouse and he hise loveþ mid al his herte and hire brengþ of his joiax. Ysaic þe profete yzeþ ine goste þe ilke blisvolle bredale þet wes ymad ine þe wombe of þe blisfolle mayde Marie huanne Godes Zone nome and spousede oure zoster and oure vlef oure manhode and oure kende. Yef we telleþ þe joiax and þe vayre yefþes þet he broþte mid him vor to yeve to his spouse and to his eldringes and zayde þous þe zuete profete wel corteisliche Of þe rote of Jesse ffol guo out a yerd þet ffol bere þet flour of Nazareþ þet is to zigge þet floure of flours vor Nazareþ is ase moche worþ ase flour and grace ase moche ase cos and ope þet flour him

ffel resti þe Holi Gost þe gost of wysdome and of onderstondinge þe gost of strengþe and of virtue þe gost of wytte and of pite þe gost of Godes drede. þise byep þe graces huer of he wes al vol vram þe time þet he wes ondervonge in to þe wombe of his moder ase þe greate ze is vol of wetere and welle of alle weteres zuete and zalte huer of hi wetereþ al þe wordle. Alsuo wes he ase zayþ Sayn Jon zuo vol of grace and of zoþe þet of his vollhede we nimeþ al. þise zeve gostes and þise zeve yefþes we ondervongeþ al mid þe holy cristninge ac ase þe graces bodiliche þet God yefþ to þe childe ine wytte ine guodnesse and ine strengþe and ine oþre graces þet he yefþ to his wylle to echin he him fleweþ litel and litel ase þet child wext and comþ vorþ. alsuo is he in his graces gostliche be þan þet ech profiteþ ine guode and agrayþeþ his herte and him yefþ to Gode be þan þet God him yefþ more and more of grace and þet fleweþ þis yefþe be worke þe on ine þe on and þe oþer ine þe oþer ase hit lykeþ þe Holy Gost þet his todeþ to his wille ase zaynte Paul zayþ. þanne ine ous beginneþ þise graces ase þe virtues ine loz and fleweþ an hez and þet is of drede þanne ine wysdome vor drede is beginninge of wysdom ase zayþ David ac me him weren eche daye alle þe graces and alle þe virtues wel volliche wyþ oute enie mesure and þervore his zet þe profete dounward eche yefþe be þe ordre of hare dingnete alsuo ase zeve benes byep yzet bevore be þe ordre of hare dingnetes þe hezeste bevore and þe lozeste efterward.

HUERVORE HI BYEP YCLEPED YEFþES.

þise graces byep yhote yefþes vor þri skeles verst vor hare dingnete and hare worþ. Yef me yefþ ine þe kinges cort ane robe to ane childe oþer ane poure manne ane diffvol of pesen þet ne is no þing þet by worþi to by ycleped yefþe of kyng. þervore saynt Jacob clepeþ alle þe oþre guodes þet God yefþ and timliche and gostliche nauzt yefþes ac yyeve þet by chonginde and guoinde. Ac þise graces he clepeþ yefþes volveld vor hi his ne yefþ to nonen þet he ne yefþ him zelve. þe oþer scele is vor þet þe oþre graces and þe oþre guodes he ous lenþ vor to usy ine þise live. Ac þise byep yefþes arizt wyþoute wyþnymyng and

wyþoute lere vor huanne þe oþre ffolle fayli þise ffolle ous bleve. þanne byeþ hi zuo propreliche oure þet we his ne moze naȝt lyese wyll we nolle we ase we moze þe oþre. þe þridde scele and þe heȝeste is vor þer byeþ yefþes clenliche be love and þou wost wel þet yefþe lyeſt þane name of yefþe huanne hit ne is naȝt yyeve clenliche be love vor huanne þe yevere heþ ziȝþe to his oȝene prou þet ne is no yefþe ac raþre is chapvare. Huanne he yzyȝþ guodnesse ondervonge oþre service þet ne is no yefþe ac hit is raþre dette yyolde ac huanne þe yefþe comþ propreliche and clenliche of þe welle of love wiþoute prou wyþoute yefþe wyþoute drede wyþoute enie dette þanne is hit ariȝt ycleped yefþe huerof þe filoſofe zayþ þet yefþe þet is yevynge wyþoute ayen yefþe þet is wyoute onderſtondinge of ayenyefþe ac wyþoute more vor to zeche love. Ine zuyche manere God yefþ ous his yefþes clenliche vor þe love þet he heþ to ous and vor to gaderi oure herten and oure love and vor þise scele properliche hi byeþ ycleped yefþes.

HUERVORE HI BYEþ YCLEPED YEFþES OF þe HOLY GOST.

Ac huervore hi byeþ ycleped yefþe of þe Holy Gost þanne yefþe of þe Vader and of þe Zone vor alle hire dedes and hire yefþes byeþ commun þer to byeþ tuaye sceles. þe on is vor þan þet ase workes of myȝte byeþ apropred to þe Vader and þe workes of wysdom to the Zone alsuo þe workes of guodnesse to the Holy Gost ivor guodnesse is ase zayþ sanyt Denys to lere him zelve vor yef a man yefþ þet him naȝt ne costneþ þet ne is naȝt grat guodnesse ac vor þe Holy Gost be þyſe zeve yefþes spret him zelve inc oure herten ase zayþ Zainte Paul ase be zeve streames þervore hi byeþ propreliche ycleped yefþes of þe Holy Gost vor he is þe welle hy byeþ þe streames. And þe oþer scele is vor þet þe Holy Gost is properliche þe love þet is betuene þe Vader and þe Zone and þervore þet love is þe propre and þe verſte and þe heȝeste yefþe þet man may yeve þet ariȝt yefþ and inc þise yefþe me yefþ alle þe oþre and wyþoute þisen non oþer yefþe ne is naȝt ariȝt ynemned yefþe þervore is ariȝt þe Holy Gost properliche yefþe and yevere vor he him yefþ and is y yeve. In echen of þise zeven þet he yefþ vor to confermi oure love to his þet hi by fervent and guod and zoþe and clene.

HUERVORE IS MAN YBORȜE.

Vor tuo þinges is þe man yborȜe be þe bevlynge of kueade and do þet guode. þet kueade bevly and hati ous deþ þe yefþe of drede. þe oþre zix doþ ous þe guodes to done. þe yefþ of drede is þe doreward to þe greate preste þet is to zigge to þe greate þreapninge of Godes dom and of þe pine of helle þet is eche day aredy and arise þet is þe wayte of þe castele þet nevre ne slepþ þet is þe wyed hoc of þe gardine þet vordeþ al þet kueade gers. þet is þe hordyer þet lokeþ þe herte and alle þe guodes þet byeþ þerinne. þe oþre six yefþes ous makeþ þe guodes to done.

Nou ffelt þou ywyte þet ase þe briȝtnesse of the zonne þet þou izixt yefþ liȝt to þe wordle and virtue and strengþe to alle þe þinges þet wexeþ and comeþ to þe wordle alsuo deþ þe Holy Gost þet aliȝt in hevene and ine erþe alle þo þet byeþ in grace and men and Angles. And al alsuo ase ine hevene heþ þri stages of volke ase zayt saynt Denys huer of þe on is heȝere þe oþer men þe þridde loȝest þe heȝeste byeþ ase þo þet byeþ of þe kinges consayle. þise byeþ alneway mid God þe nixte þanne þe oþre and yzyeþ and yhereþ and him and his privites. þe midliste [men] byeþ ase þe barouns and þe baylifs þet governeþ and wytyeþ þe kingriche and guoþ an comeþ and lyerneþ of þan of þe consayle an þet hi hoteþ and makeþ hit do oþren. þe loȝeste byeþ ase sergons and þo þet byeþ ine office and habbeþ þe mestyeres and doþ þe offices and þe messages ase me ham zayþ. In þo manere and in þo vorbisne heþ þe þri states of Godes zone ine erþe huiche þe Holy Gost let and condueþ ase zayþ Sainte Pael. þe on stat is of þan þet byeþ ine þe wordle and libbeþ be Godes hestes and be þet hi leveþ and yhyreþ of hyre onderlynges. þe oþer stat is of þe stedeveste þet of al habbeþ þe herten out of þe wordle þet y syeþ God ase moche ase me may ine þise lyve and habbeþ hire conversacioun ine hevene and þe bodyes ine erþe and þe herten mid God. þe þridde lyeþ ine þe middel stat þet governeþ wel oþer ham oþer oþre and libbeþ be þe hestes of God. þise þri maneres tekþ þe Holy Gost and let and governeþ be þise zix yefþes and ham to delþ þise graces to echen to his wylle ase zayþ þe Apostel. þe tuo verste of þise six yefþes

belongeþ to þan þet byeþ of þe verſte ſtat. þe yefþe of connyng ham tekþ and þe yefþe of pite makeþ ham to bidde. þe tuo midleſte belongeþ to ham of þe middel ſtat þe yefþe of red ham governeþ and þe yefþe of ſtrengþe volvelþ þe nyedes. þe tuo laſte belongeþ to ham of þe hezeſte ſtat þe yefþe of onderſtondinge his alyzt þe yefþe of wyſdom hiſe makeþ ſtedeveſt and hiſ conſermeþ and joyneþ to God. Anoþer ſkele þer is huervore þer byeþ zeven vor þe Holy Goſt be þiſe zeve yefþes beſcreþþ þe zeve zennes vram þe herte and plonteþ and noriſſeþ zeve virtues contraries þet makeþ man ſtedeveſtliche yblyſſed. þiſe byeþ þe guodes þet þe Holy Goſt makeþ ine herte huer he deſcendeþ be þiſe zeve yefþes. Ac er þan ich deſcendi to þe virtues þet byeþ contraries to þe zeve zennes ich þe wylle ſpeke flortliche of zeve oþre virtues huer of þe þri byeþ ycleped godliche and þe vour byeþ ycleped cardinals.

OF ÞE ÞRI VERSTE VIRTUES.

þe þri verſte clepeþ Saynte Paul beleave hope and charite and byeþ ycleped godliche vor þet hi ordayneþ hare herten to God. Beleave aſe zayþ Saynt Austin ouſ zet onder God and hi ouſ deþ be knawe and to byknawe to þe Lhorde of huam we healdeþ al þet we habbeþ of guode. Hope zayþ hi ouſ arereþ to God and ouſ makeþ ſtrang and hardi vor to ondernime vor him þet hi þet paſeþ virtue of man. Charite þiſ zayþ hi ouſ joyneþ to God vor charite ne is oþer þing bote dyere oninge vor hi deþ of þe herte and of God al on aſe zayþ Saynte Pol. Beleave yziſt ine Gode þe hezeſte zoþneſſe. Hope overlyche hezneſſe and overliche mageſte. Charite overliche guodneſſe. þiſe þri virtues byeþ todeld be þri degres of love vor þri þinges mé loveþ ane man oþer vor þet me heþ yherd grat guod of him oþer vor þet me onderſtant grat guod of him oþer vor þet me heþ ondervonge grat guod of him. þiſe þri maneres of love byeþ ine þiſe þri virtues. Love of beleave hyerþ ine dede Love of hope velþ þane ſmel and zekþ Love of charite nimþ and zikþ and zuelþ and halt.

OF ÞE VOUR VIRTUES CARDINALES.

Of þe vour virtues cardinales ſpekeþ moche þe yealde philoſofes ac þe

Holi Gost hise yefþ and tekþ betere an hondred siþe ase zayþ Salomon ine þe boc of Wysdome. Of þise vour virtues þe verste me clepeþ Sleþe þe oþer Temperance þe þridde Strengþe þe verþe Dom [rihtvolnessse] þise vour virtues hyeþ ycleped cardinals vor þet hi byeþ heȝest amang þe virtues huer of þe yealde filosofes speke vor be þise vour virtues þe man governeþ him zelve ine þise wordle ase þe Apostles governeþ holy cherche be his cardinals. Sleþe lokeþ þane man þet he ne by vore sleþe of þe kueade ygyled. Temperance þet he ne by be none kueade love amerd. Strengþe þet he ne by be tyene oþer be drede oþer be sorþe overcome. þise þri hyeldeþ man ine guod stat avorye him zelve and do hine zet ine ordre and ine riht stat ayens oþre vor hi yelt to echen al þet his is. þise byeþ þe vour tours ine þe vour cornyeres of þe house of þe guode manne þet makeþ þet hous ziker and strang. Sleþe hit wareþ wyþ þet yeaft be perveyngge aye þe perils. Tempera[nce] aye þet zouþ aye þe wykkede hertes. Strengþ aye þe norþ aye þe wykkede cheles. Justice aye þe west aye þe wykkede rogues.

OF ÞE OFFICE OF ÞE VOUR VIRTUES.

þise vour virtues habbeþ diverse offices and mochel ham diverseþ ine hire workes ase zayþ an old filosofe þet hette Platoun ine his boc þet he made of þe vour virtues and his todelf wel sotilliche and zayþ þet sleþe heþ þri offices vor be þise virtue al þet men deþ and zayþ and þengþ al he diȝt an let and reuleþ to þe lyne of scele ne no þing he nele do bote riht and scele. And in alle his werkes he him porveyþ þet hi by do by þe ordinance and by þe wylle of God þet al yziþ and demþ. A grat lhord ffolde he by ase me þingþ þet þise onlepi virtue hedde and be þise þri þinges him governede.

TEMPERANCE.

þe virtue of temperance heþ þri offices vor herte þet þise office heþ ne wyle ac ne wylneþ þing þet makeþ to vorþenche. Ine none þinge he ne agelt þe loge to lovie zikerliche and onder him of scele he zet and dret alle þe covaytises of þe wordle. þet is to zigge he þet heþ þise

virtue he him loki þet he ne by amerd be þise þri þinges þet þe wordle ffent ase zayþ saint Jon. Zenne of vlesse and prede of herte covaytise of þe wordle.

STRENGþE.

þe virtue of strengþe heþ alsuo þri offices vor huo þet þise virtue heþ he him arereþ an hez above þe perils þet byeþ ine þe wordle. No þing him ne dret bote vileynie. Adversete and prosperite he berþ and þoleþ wyþoute wepinge ne arizt half ne alefthalf. Wel ffolde he by guod knyzt þet ine þise þri þinges were wel yproved. þise þri virtues armenep an ordeyneþ and agrayþep man ase to þri deles of þe herte þet me chepeþ scele love and strengþe. Prudence lokeþ þane scele þet hi ne bi betazt. Temperance lokeþ þane love þe hi ne by amerd. Strengþe lokeþ þet wyl þet he ne by overcome.

RIZTVOLNESSE.

Riztvolnesse makeþ þane man ordeneliche libbe amang opren vor ase zayþ Platoun þis is þe virtue þet makeþ þet þe man ayens echen dep þet he ffele do. Vor hi yelt reverence to ham þet byeþ above love to ham þet byeþ bezide grace to ham þet byeþ beneþe. He þise vour virtues ydo is þe man werþi þet he by governour verst of him zelve and efterward of opren. Ine þise vour virtues ham studede þe yealde filosofes þet al þe wordle onworþede and vorlete vor virtue to zeche and wysdom and þervore hi were ycleaped filosofes vor filosofe is asemoeche worþ ase love of wysdome. O God hou hit ffolde ous ffende and astonie huanne þo þet weren paenes and wyþout laze wryte þet nazt ne coupe of þe zoþe grace of God ne of þe Holy Gost ne wenden hi cliven in to þe helle of perfection of live be strengþe be hire oþene virtue and ne daynede nazt to loki ope þe wordle and we þet byeþ Cristene and habbet þe zoþe beleave and conne þe hestes of God and habbeþ þe grace of þe Holy Gost yef we yzeþe þet we mihte more ine one daye profiti þanne hi ne moze ine one yere yhol we waleweþ ase zuyn hyer beneþe ine þise wose of þise wordle. þervore zayþ saynte Paul þet þe payens þet byeþ wyþoute laze and doþ þe laze ate daye of dome he ffolle ous deme þet

habbet þe laze and naȝt hise doþ. Ac vor þan þet hi ne hedden naȝt riȝte byleve ne þane Holy Gost ne none virtue ne lyf ne zoþe beknawynge hi no moȝe ywyte hou moche þet hi weren vayre vor ase moche ase þer is betuene dyad col and quyk man dyad and man libbinde asemoehe þer is betuene virtue þet is wyþoute charite þet is guodnesse and þe worþ and þet lyf of þe oþre virtues. Huer of Saynt Austyn huanne he speçþ of þise vour virtues he his todelp be vour maneres of love and be vour þinges þet zoþ love makeþ. þanne he zayþ þet þe virtue of prudence is þe love of herte þet wysliche vorlet al þet him may derie and chyest al þet him may helpe and habbe þet he loveþ þet is God. þe virtue of temperance is þe love of þe herte huerby he him yefþ yholliche and wyþoute corrupcion to þet haloueþ þet is to God. þe virtue of strengþe is þe love of herte huer by he þoleþ strongliche alle þinges þet moȝe come vor þet he loveþ. Justice is þe love of herte huer by serveþ onlepiliche and wyþoute more to þet he loveþ þet is to God and vor zuo moche deþ onder vot alle oþre þinges. þanne dour zet man ine his riȝte stat þet is above alle þinges and onder God. Wyþoute þise vour virtues non ne may clive in to þe helle of perfeccion vor huo þet wyle zuo heȝe clyve him bihoveþ ate verste þet he habbe prudence þet him makie to onworþi þe wordle and strengþe þermide þet him yeve grat herte of grat þing to ondervonge and volgi. Of oþer half þet he habbe temperance vor þet he ne by to moche ycharged and riȝtvolnesse þer mide þet is þe riȝte peþ and him flewy Godes reche ase God dede to Jacob ase zayþ þe boc of Wysdome. Huo þet þise vour virtues miȝte zuo habbe he ffolde by wel perfect and yblissed ine þise wordle and more ine þe oþre vor he ffolde by ine payse of herte and ine blisse gostlych naȝt ne ffolde him faily ac wexe ine God þet he ffolde habbe ine him ine huam he him ffolde loky. Nou we ayen comeþ to oure kende and bidde we mid al oure herte þane Holy Gost þet tekþ þe hertes þet he by oure avocat and ous teche to fleawy hou he be þise zeve yefþes bescrepeþ þe zeve zennes of oure herten and he zette and noriffy þe zeve virtues.

OF þE YEFþE OF DREDE.

þe yefþe of drede is þe verste of þe yefþes þet kest out alle þe zennes of the herte ase we habbeþ yzed bevore wel properliche. He bescrepþ rote of prede and zet in his stede þe virtue of mildenesse. Nou loke and onderstand wel hou þe zenezere þet slepþ ine dyadliche zenne is ase þe ribaud and dronke þet heþ al vorlore be þe taverne and is zuo naked and zuo poure þet he ne heþ naȝt ac naȝt he hit ne velþ ne playneþ ac he wenep by a wel grat lhord. Ac þanne he heþ yslepe and comþ to him zelve þanne he yvelþ his kuead and knauþ his folye and him playneþ of his harm. þet is þet verste guod þet þe Holy Gost deþ to þe zenezere huanne be him visiteþ vor he him yelt his wyttes and his onderstondinge and him brengeþ ayen to him zelve zuo þet he him knauþ and him revertet huet guodes he heþ verlore and ine huet poverte he is yvalle be his zenne ase dede þe guode mannes zon þet his eritage wastede and dispendede ine ribaudie and levede lecherousliche alhuet him behovede to loki zuyn ase oure Lhord ous makeþ þise vorbysne ine his Spelle. Atenende þe zenezeres ase zayþ Salomon is ase þe ilke þet slepþ amide þe ze and þet ffīp spilþ and he naȝt hit ne velþ ne none drede ne heþ. Ac huanne þe Holy Gost him awakeþ þanne yvelþ he and ziȝþ his peril and beginþ to habbe drede of him zelve and yet eft þe zenezere is ase þe ilke þet is ine prisone in yrnes and ine veteres and ine greate lokinge ase wes saynte Peter ine Herrodes prisone and þe wrechehe ne þingþ of him þet hine halt ne of þe gibet þet him abit ac slepþ and met þet and ageþ to festes and to bredales. Ac þe grace of þe Holy Gost is ase the angle þet awakede saynte Petren and him delivrede of þe hand of Herrode vor hi awekede þane zenezere and him delivrede of þe hand of þe dyevle. Ate ende þe zenezere is ase þe ilke þet wenep by strang an hol and he heþ þane dyap onder his clopes vor he heþ þe kuede humours and corruptes ine þe bodye huer of he ffel sterve wyþ inne ane monþe and he wenþ libbe yet vourti yer ase zayþ Elynaus ine vers of þe dyape. Do away þe scoffes and þe scornes vor zuich me wrikþ onder his clopes þet wenþ by strang and hol. Ac þe Holi Gost is þe guode leche þet amaystreþ his ziknesse and chongeþ his humours and him yefþ zuych a

byter medecine þet him help and him yefþ þet lif. Alsuo trobleþ oure Lhord þe herte þet he wyle hele ase zayþ Daviþ in þe Sautere and him wyþnymb and deþ him come ayen him zelve to knawe ase he dede Adam oure verste vader efter þe zenne þo he him hedde amang þe trawes of paradys. Huervore He him zede Adam huer art þou. þri opre acsingges made he be enne of his angles to þe þierne saynt Abraham þet hette Agar þo hi vleaz vram hare lhevedi. Agar he zayde huanne comst þou huyder gest þou huet dest þou. þise þri acsinges makeþ þe Holy Gost to þe zenezere huanne he awakeþ and arereþ and him openeþ þe eȝen of þe herte and him yelt his wyttes and his onderstondinge. Huer art þou zayþe he þet is to zigge yzeȝ wrechche ine huiche zorȝes and ine huiche perils þou art ine þise wordle vor þou art ase þe ilke þet slepþ ine þe ffipe þet is yspild and naȝt hit not ne onderstant his peril. Huannes comst þou þet is to zigge Loke wrechche þi lif *ca arrieres* vor þou comst vram þe taverne of þe dyevele huer þou hest þi lif ywasted and ylose þine time and alle þe guodes þet God þe hedde yyeve. Huet dest þou þet is to zigge Ysy hou þou art fyeble and brotel and avorye þet body and avore þe zaule þou wenst by hol and strang ac par aventure þou hest þe humours ine þe bodye þet þe ffolle lede to þe dyape and ine þe zaule þou hest kueade þeawes þet þe ffolle lede to þe dyape of helle bote þe grace of God þe ne werie. Efterward huider gest þou þet is to zigge wrechche þench and loke and onderstand þet þou gest to þe dyape oper þou ffelt valle ine þe hand of Herrodes þet is þe dyevel and to his mayne and þervore zayþ þe guode man

Loke wel hyer

Man may longe his lyves wene
 And ofte him lyeȝeþ his wrench
 Ase vayr weder went into rene
 And verliche makeþ his blench
 þer ne is nother king ne kuene
 þet ne ffell drinke of deapes drenche
 Man þervore þe beþench
 Er þou valle of þi bench
 þi zenne aquench.

þou gest to þe dome huer þou ffelt vinde þane domesman zuo sterne and zuo stout an zuo strayt an zuo miȝtfol. þou gest in to helle huer þou ffelt yvinde ver and bremston and a þousond pinen þet never ne endeþ þe vor to pini and þous deþ þe Holy Gost to þe zenezere þe ezen openi and yzyþ above and beneþe and bevore and behynde. þise byeþ voure strokes of þondre þet astneþ þane zenezere and makeþ ffake and habbe drede and þise vour to zizþe byeþ vour small roten of þe rote of mildenese þet þe yefþe of drede zet ine þe herte of þe zenezere huanne God him visiteþ.

HOU MILDENESSE WEXT INE HERTE.

þe vour þoȝtes bevore yzed screpeþ of þe gardine of þe herte þe vour roten of pride þet byeþ huer of þe proude evenþ of aze moche ase can habbe oþer aze moche he is of miȝte oþer aze moche ase he can conne oþer ase moche ase he can by worþe. þise byeþ þe vour hornes þet is to zigge þe vour cornardyes þet aurereþ þe contraye þet God ffewede to Zakarie þe profite. Ac þe vour smipes þet he him ffewede efterward þet comen efter þe vour hornes to velle byeþ þe vour þoȝtes bevore yzed. Vor huanne þe man þengþ huennes he comþ and onderstant and knauþ his pourhede þe villhede þe brotelhede of his beringe hou he wes byete in zenne and of zuo voule matere ymad and yffape and ine zuo poure house yherbuzed ine zuo greate povertē ybore and rapre dyad to þe zaule þanne ybore to þe wordle in huiche zorȝes he wes ynoriffed ine huet travail he heþ yleved hou he heþ his time vorlore and he yziþ þane greate heap of his zennes and þe guodes þet he heþ vorlete to done þanne him deȝ þe grace of God yvele mid herte þet he ne is naȝt worþ. Efterward huan he þengþ huer he ys and yziþ þise wordle þet ne is bote an exil and a dezert vol of lyons an of lipars a vorest vol of þyeves an of calketreppen and of grines ane ze vol of storm and of peril a fornays anhet mid ver of zenne and of zorȝe a veld of viȝte huer inne him behoveþ evre to libbe ine werre and wyȝte mid dyeveln þet zuo moche byeþ wyse and sotil and strang. þanne him deþ þe grace of God yvele to zoþe and to aparceivyn his onconnyngē and þet he ne can naȝt. Ate laste hanne he þengþ and

onderstant his zennes and his defautes ase he is vol of zennes and ydel of alle guode þanne him yefþ þe Holy Gost yvele his pourehede and þet he ne heþ naȝt. Efterward huanne he yziþ bevore him huiderward he geþ and he yzyȝþ þane dyap to huam non ne may wyþstonde he yziȝþ his demere God zuo riȝtvol be huas hand him behoveþ guo he yziȝþ þe pinen of helle huiche nou ne may ascapie. þanne yefþ him God ivele þet mannes miȝte ne is naȝt and þet he ne may naȝt. Huanne he yziȝt þanne and velþ and onderstant þet he ne is naȝt worþ þet he naȝt ne heþ þet he naȝt ne deþ and þet he ne deþ naȝt and þet he ne may naȝt þanne beginþ he vor to byenne poure of spirit. Ine þise vour þoȝtes byeþ þe vour boȝes of þe rote of þe trawe of mildenesse. þis trau is yzet bezide þe welle of Godes drede huer of hit is eche day ywetered ine winter and ine zomere þet is ine wykkednesse and ine guodnesse.

Nou ffelt þou conne þet eche of þise zeven virtues huer of ich onderstonde to spekene of his stapes huer by profiteþ an clifþ and wext ine þe herte and his dedes and his guode þeauwes huer by hy hom ffeweþ wyþoute vor virtue wext an heȝ ase palme oþer ase cipres oþer ase cedre and þanne spret and keste his boȝes an ech half.

OF þE STAPES OF MILHEDE.

Of þe virtue of mildenesse specþ Saynt Ansalm and zayþ þet hi heþ zeve stapes huer by hy clifþ an heȝ al huet þet hi come to perfeccion. Nou onderstand wel hou. þe verste stape of mildenesse is to knawe his pourehede and his defaute vor ase zayþ Saynt Bernard. Mildenesse is þe virtue þet makeþ þane man him zelve to onworþi and healde vor vil. Huanne he him knauþ zoþliche þis knaulechinge wext of vour roten bevore yzed. Ac þer byeþ zome þet wel conne hyre defautes and hire poverte ac naȝt hit ne veleþ. þervore is þe oþer stape yvele and playni his defautes and his poverte and þet he yvele his zorȝe and his zienesse he yernþ bleþeliche to þe fisiciane and zaip þet he yvelþ þe kueade humours ine þe bodye. Bliþe he is huanne þet he may his purgi and keste out and þervore is þe þridde stape of myldenese his zennes and his kueades wyllles bleþeliche beknawe and ffrive and his herte clensi. Ac

þer byeþ zome þet beknaweþ hare defautes and yveleþ and zorʒvolle byeþ
 and wel ham sriveþ ac hi nolden a none manere þet opre hit wyste hou
 hy doþ þervore þe verþe stape is of þise virtue wylni to by yknaue and
 yhealde vor vyl and onworþ. Ac þer byeþ eftsone some þet wel yknaueþ
 and veleþ and ziggeþ here defautes and ziggeþ wel Ich am a kuead and
 zenvol and zuych and zuych. Ac yef anoþer him zede Vor zoþe þet is
 zoþ þet þou zayst zorʒvol hi wolden by and wolden by wroþe to þe
 dyape. þervore is þe vifte stape of þis trawe yhere bleþeliche of him
 zelve and þet ine him zigge his defautes and þet is þet saynt Bernard zayþ
 þet þe zoþe milde wyle by halde vor vyl naʒt ase milde ypraysed.
 þervore is þe zixte stape huanne þe man þoleþ in þolemodnesse þet he
 by volliche ydraʒe and ase persone onworþlych ase dede þe guode king
 David þet þolede zueteliche and lhefte ane sergont þet hette Semey þet
 him þreu mid stones and him missede and him zede al þet he couþe of
 voul. Yet eft þer is a stape huer inne is þe volle of perfection of þise
 virtue þet is wylny to zoþe and mid herte wylny wyþoute fayntise to be
 yhealde vyl and villiche to be ydraʒe. þet is ariʒt poverte of gost and
 mildehede of herte. Moche lovede þise poverte þe riche King of hevene
 huanne zuo vor he com hit vor to zeche ase vram hevene to þe erþe.
 Wel he hit lovede ine herte þe he hit zuo dyere boʒte þet al þet he hedde
 and þe robe of his regge he yaf vor þet he wes zoþvolliche poure.
 Mochel he lovede mildenesse huanne þe ilke þet nevre zenne in dede þe
 ilke ine huam nes nevre defaute him dede amang þe þyeves þet wes
 amang Adames zones and him cloþede mid þe cloþe of þe zenvolle and
 of the misdoere vor þet he wes villiche ydraʒe ase a þyef. Huervore he
 zede to his apostles þe niʒt of þe sopiere Mid grate wille Ich habbe þesne
 þaske ywylned þet is to zigge þesne dyap þise flāme þise wendinge. Non
 heʒere ne may þis trau arise and huo þet were al to þise stape of milde-
 nesse yclive wiþ oute drede he flolde by yblissed ine þise wordle vor þe
 ilke þet þis zede ne may lyeʒe þet þe heʒeste zoþ zaiþ mid his mouþe.
 Yblissed byeþ þe poure of gost and hou þet þis by he him flēweþ
 huanne ze zede Lyerneþ of me and naʒt of opren vor to by milde of
 herte ase Ich am and þou flēlt vinde reste to þine zaule. þis reste is þis

blissinge ac huych þet hit is ne huet hit hatte non ne wot bote he þet hit nimb. þanne yef þou wylt ywyte huet þet is do þi miȝte of þine herte zuo moche overcome þet þou by yclive to þe zevende stape of mildenesse and þanne þou miȝt fruyt gadere and ete of þe trawe of live ase God zayþ in þe boc of Ziȝþe.

OF ÞE ZEVE BOȜES OF MILDENESSE.

Out of þe trawe of mildenesse wexeþ zeve boȜes vor þis virtue him ffeaweþ ine zeve maneres. Be God to worþffipie. be oþren to prayzy. be him zelve to onworþi. be pouerhede to lovie. be bleþeliche to servi. be heriyng to byvly. be him zelve of al ine god yleve. þe zoþe milde worþffipeþ God in þri maneres vor he ylefþ simpleliche he þonkeþ treweliche he him bit devouteliche. He him worffipeþ verst ine þet he him lefþ simpleliche of al þet he zayþ ase deþ þe litel child his mayster and vor þis skele heþ oure byleave merite. þanne huo þet wel ylefþ God grat worffipe him deþ alsuo ase he deþ to þe manne worffipe þet him lefþ be his simple worde and þet is þe beginnyng to done wel þet is nyedvol to alle þan þet wylleþ ham bouerȝe ase zaip Sainte Paul þet me ylefþ God ope his simple worde þet al is zoþ þet he zayþ onlepiliche vor þet he zayþ wyþoute oþre skele to zeche and wyþoute oþre prove zeche. Vor þet byeþ þe Bougres and þe heretiks proude verlore vor hi nolleþ yleve God wyþoute guod wed þet is to ziggene bote yef hi yzy kuik scele ac hi ham healdeþ and ziggeth ase þe gavelere he him halt to þe wynnyng þanne to þe simple worde ne wyle nonen yleve. And þer of byeþ ycome alle þe maneres of eresye and of misbelevinge. Vor þe blynde proude þet hare wyt wylleþ emni to Godes wysdome hi nolleþ yleve þing þet God zayþ bote yef me ne betoke ham guod wed þet is to zigge oþer þane quicke scele oþer aperte miracle ac we þet þe rihte by leave hycaldeth yleveþ betere an hondren ziþe him þet ne may naȝt lyeȝe þanne we ne doþ ne miracle ne scele ne him zelve þet we yzeþ. God zayþ he wyle deme evri man be his dedes and of eche ydele worde þe behoveþ yelde scele to him ate daye of dome. þe wilde þet þis yherþ hit ylefþ and dret an deþ payne to loky his herte and his mouþ and alle his workes.

Afterward þe zoþe milde þonkeþ God treweliche of alle his guodes þet he him heþ ydo and þet he him deþ eche daye and þet he wyle do. Afterward ase we habbeþ yffeawed ine þe zigginge of Pride vor the milde is ase þe poure man þet of little elmesse heþ greate blisse and yelt þonkes mid herte to his guod doere. þanne huanne þe milde ne yziþ ine him naȝt huerbi he bi worþy to þe breade þet he et he beknaup treweliche and yziþ and onderstant and yleþ þet al hit is of klene grace and of yefþe and naȝt of him al þet God him zent and yefþ and lenþ and vor þet he ne leþ naȝt of him zelve of þe guodes of his lhorde þet he be his hand paseþ þervore is þe sergont trewe ase zayþ Sant Bernard. Afterward þe zoþe milde worþffipeth God and him byt mildeliche. þet his to zigge mid zoþe teares þet comeþ of Godes grace and mid riȝtvolle oninge of herte. Vor hit him þingþ þet he is ase þet child þet is eche daye bevore his maistre and naȝt can his lessoun. Oþer þet he by ase ys þe poure ine dette þet is yvalle ine þe hand of gaveleres and naȝt ne heþ huer mide hit may endy. Oþer þet he by ase is þe þief yproved and ynome mid mo þanne an hondred misdedes þet heþ nieȝ þe wyþþe ine þe nykke. And þet he is ase þe ymaymed ate porche of þe cherche þet ne heþ none fflame vor to ffeawy alle his maimes to alle þon þet þer guoþ vor þet me ffolde habbe of him pite. Yef þou wilt þanne lyerni God to bidde and to aouri ariȝte þise vour hit wytnesseþ þet child he þet is ine dette þe þyef and he þet is ymaymed.

þE OþER BOȝ OF MILDENESSE.

Wone is of þe zoþe milde oþren to herie and praysy and poty him vorþ an worþffipii praysy ine herte herie ine mouþe and be dede worþffipe bere. He is ase þe smale vleȝe þet makeþ þet hony and bevlyȝþ stench and zekyþ þe veldes yfloured and of þe floures zoucþ þane deau huerof hi makeþ þet hony vor his hous to astori. þet deþ þe milde herte þet naȝt ne nymþ hede of stench ne of þe lacks of oþren. Ac alle þe guodes þet oþre habbeþ yrewarded and loveþ and hereþ and prayzeþ and conceyveþ þe zuetnesse of devocion. Huervore his bodi is ondo and his inwyt volveld. Vor zoþe zoþ hit is ybore of stones and of vlyntes

kan he zouke þe oly and þet hony ase ous tekþ þe Sauter. Vor he ne wille nenne zuo kuead ne zuo hard ne zuo zenvol þet he ne can draze materie God vor to herie. Ine his herte he prayzeþ oþre ine þri maneres. Vor he yleþ more oþre manne wyt þanne his. He him fyep more in oþres virtue þanne ine his. Al þe contrary deþ þe proude ase we habbeþ bevore yffwed. Efterward he hereþ and prayseþ þe oþre be speche. þe guodes þet oþre doþ and habbeþ he hise hezeþ and hereþ. þe kueades he his excuseþ and lozeþ and lesseþ. þe myddel guodes he onderstant ine guode and went alneway in to þe guode half. And þet is aye þe þri queade techches of þe misziggeres þet arereþ þet quead an lozeþ þet guod and þe middel þinges overþraweþ and miswendep. Be dede he worþffipeþ evrinne and prayseþ ase moche ase he ffel and may do wyþoute misdo. þet ne deþ naȝt þe proude ac al þe contrarie ase we habbeþ bevore yffwed ine þe chapitele of Prede.

OF MILDE HERTE.

Wone is of milde herte þet alle his guodes he heþ behinde his regge and alle his queades bevore his ezen. An herof comþ þet of ase moche þet he prayzeþ more þe oþre þe more he him zelve misprayseth. He is ase þe wel covaytouse wrechche þet alneway heþ þet eze to þe guodes þet oþre habbeþ and doþ alneway and makeþ alneway semblont þet he ne heþ naȝt. Vor asemoche ase þer is an holy prede alȝuo þer is an holy coveytise and an holy envye. Hit is ase hit is of þe litel childe þet is þe kinges zone and eyr of þe kingriche þet weþþ ine his crete and naȝt ne kan of his heznesse ne of his richesse. He is ase þet simple fflep ine huam al hit is guod and profitable and wolle and skin and vless and melk and frut and dong and ne wenþ and ne kan naȝt ne naȝt ne þengþ. Ine þise manere zayþ saynt Abraham þe greate patriarche þet he nes bote efffe and doust. And saynt Job þet wes zuo moche grat to þe wordle and holy ine God þet zayde of him zelve Huet am ich bote efffe and spearken and hor and stench wermes wynd ffed and smech þei þe wynd berþ and gadereþ draye þet to naȝt ne is worþ bote to þe

vere. And alsuo ase þe zoþe milde hereþ þe oþre and mid herte and mid mouþe and mid dede ase we habbeþ ysed alsuo he blameþ him zelve ine þise þri maneres. He him þingþ þet Jeromes zayþ of him zelve þet yef he eth oþer yef he drincþ yef he wakeþ yef he sleppþ þet þe ilke orible bosyne him went to þe yeare Com to þine dome. And þervore þe ilke þet nele naȝt by þer ydemd he ne endi nevre hiere him zelve to deme and damni wiþnyme his dedes and his wordes and his þoȝtes and clensi and telle and weȝe and wyþerweȝe and wyþnime. Vor he yziȝþ more ynoȝ of chef þanne of corn. And þervore þet he ne by ydemed ine þe cort of riȝte ne he nele naȝt lete ne smal ne grat þet ne ffeþ by exaamed and yzed and ydemd ine þe cort of merci þet is ine holy ffrifte. Ine þo cort huo acounteþ ariȝt he is al quit. Ac ine þe cort of riȝt þet ffeþ be ate daye of dome huo þet ffeþ aȝt him behoveth paye ne nevre aquitti he ne may. And þervore ha ffeþ by ydammed vor he mot yelde oþer hongy. A allas huct ffeþ þe ilke paye þet naȝt ne heþ bote pane whiche ycarked mid zenne dyadlich.

Huo þet onderstode and yvelde þise þinges he him wolde hyealde and wyþdraȝe vram scornes and vram leazinges þet he heþ yvounde aye þe zoþe milde þet God dredeþ. þet vor þan hy wylleþ ham loki clenliche hy ffriveþ ham bleþeliche and ofte. Ac litel is worþ to maky guod dom bote þe demere ne by efterward yprayȝed treweliche. And þervore al zuo moche as þe zoþe milde maketh of him zelve guod dom ine zorȝe of herte and in ffrifte of mouþe and zuo deþ be dede zoþ dom. Vor he him demþ ase ane þyef and he him deþ zoþliche to þe gybet of penonce wyþoute slacnesse and wyþoute ypocrysye.

þE VERþE BOȝ OF MY[L]DENESSE.

Huo þet hateþ prede he loveþ povertē þet zet þe herte to loȝe and þervore alle zoþe milde loveþ povertē and byeþ poure of gost. þe zoþe milde loveþ povertē vor þri sceles. Vor þe perils þet byeþ ine riches. Vor the guodes þet byeþ in guode poverhede. And vor þet God lovede zuo moche povertē þo he wes ine þe wordle and yet hit loveþ ase þe holy wrytinge wytnesseþ in vele stedes. þanne zayþ

he in þe Sautere þet he yherþ þe benes and þe wylles of þe poure. And ham porvayþ and agrayþeþ hare lyfnop zuetliche and mid guod savour. And he is hire refu and ham ffel sovy. Job zayþ þet God is þe vader to þe poure and ham heþ ygeve miȝte opren to juggi and oure Lord ate biginnynge of his vayre sermon zayþ þet blyssed byeþ þe poure and acorsed bieþ þe riche þet habbeþ hyer hire paradis. Ac þe zoþe paradys heþ he ygeve þe poure zuo þet hi hit moȝe yeve and zelle. Ac þe wordle nele yleve þet God zigge zoþ þet poverté by þing yblyssed. Ac þet is of þe rede of God þe Vader þervore Jesu Crist zayþ ine his spelle Vayre Vader ych yelde þe þonkes and heriynges þet þise þinges yhed and yhole hest to þe wyse and hise hest yffleawed to þe milde. þe milde his yzyeþ and wel his yleveþ and lovieþ an hondred ziþe more poverté þanne þe niþing deþ his richesse.

Ine þri þinges ffeweþ þe man þet he loveþ poverté. Huanne he loveþ and halt bleþeliche þe velaȝrede and þet lyf and þe wones of þe poure hire velaȝrede he loveþ ase Jesu Crist dede þer huils ha wes ine þe worlde. Vor kende wyle þet þe lambren lovie ham togidere and bevly þe wolves. And þe children ham lovie togidere and bevly þe velaȝrede of þe greaten. And þe milde ham lovie togidere and become velaȝes togidere. Lif of poure man is poure vor he ne zeȝþ ne metes of grat pris ne robes out of scele ne non bost hi ne zechep ne ine robes ne ine ridinges ne ine maine ne ine festes ne ine velaȝrede. Bliþe he is yef he heþ his sostinonce. Ac he soffreþ and hunger an þorst and chald and hot and cheastes and manye biternese and alle zuiche þinges þe þe kueade poure deþ and þoleþ wille he nolle ne. þe zoþe milde wilneþ and þoleþ gledlichte vor God. Alast hit is wone of þe poure manne þet yef he ne heþ naȝt ne naȝt ne may wynne he ne heþ none fláme to acsi. And þe zoþe milde beggeþ eche daye þe benes and þe oroysons of guode volke and of vryendes of God huer he wenþ mest of guode and more he belefþ ine hare helpe þane he do ine his oȝene guodes.

þE VIFTE BOȝ OF MILDENESSE.

Prede loveþ wel heȝe stedes. Mildenesse þe loȝe. þis is þe dyamod of noble kende þet nele naȝt sitte ine gold ac ine poure metal ase yzen. And zuo hit is of þe hyeape of huete yþorffe þe cornes byeþ beneþe and þet chef above. Ac our Lhord ffel vanni his corn ate daye of dome ase zayþ þet Godspel and ffel þrawe þet chef into þe vere and þet corn into þe greynere. þe more þet þet gold is clene þe more hit eveiþ and þe more þet hit is hevi þe rapre hit valþ to þe botme. And þe more þet þe man is milde þe more he loveþ loȝe stedes ase dede Jesu Crist and his zuete Moder þet ous yeave vorbisne to servi and to bouȝe naȝt wyþoute more to þe grateste ac to þe leste and þe more þe servise ys onworþ þe bleþelaker þe milde him deþ þer to. þervore wyle teche oure Lhord Jesu Crist þe vet to weffe to his poure. þanne mildenesse is moder propreliche of boȝsamnesse and hire noriffeþ and tekþ and lokeþ þet hi ne by ycorumped ne by ydele blisse ne be zorȝe ne be grochchinge ne be oȝene wytte ne be oȝene wille ne ine oþre manere. Hy hise agrayþeþ and azet mid alle hire ournemens.

OF BOȝZAMNESSE.

The ournamens of boȝzamnesse byeth zeven þet ys þet me bouȝe prestliche. gledliche. simpleliche. klenliche. generalliche. zuyftliche. and wilvolliche.

þe milde yzyȝþ bevore his eȝen þet he ys poure and naked and ne heþ niede bote vor him zelve. And þervore he is alneway agrayþed ase byeþ þe ffipmen ine ffipe þet ase zone ase he yhyerþ þane smite of þe lodesmanne hi yerneþ hi lheapen as wode. þe milde bouȝþ gledliche vor ho is ase þe hass as is þet ys bliþe huanne he heþ þe heste onder-vonge of his maistre. þet þe perils and þe pinen an þane dyap he ondervangþ þerwyþ mid to greate blisse vor þe love þet he heþ to þe obedience. þervore zayde Daviþ ine þe Sautere þet he lovede betere þe hestes þet God him made þanne he dede gold oþer stones of pris. þe milde him bouȝþ al simpleliche ase deþ þet hors oþer þet fleþ þet þe

ffepherde let huer ha wyle þet ne sayþ nevre huervore guo ich hider more þanne þider vor one of þe guode doʒtren þet mildenesse heþ is holy simplesse. þe milde is wel trewe to God ase is a guod lheuēdi to hire lhorde þet nele to nonen queme folliche bote to hire lhorde onlepiliche. And þervore non ne bouʒþ zuo chenliche ne mid zuo clene onderstondinge ase deþ þe zoþe milde þet ne hateþ bote vor to kueme þe wordle. Efterward þe milde is wel zuift and wel ingnel huanne virtue of obedience and þe wyle of God mid his overling him berþ. Ac huanne his oʒene wyl him berþ and let him he is slac an slevol wel to done ase is þe sterre þet hatte Saturne makeþ þet ase moche yernþ in onelepe daye mid þe firmament ase þe firmament hine let ase he deþ ine þritti yer ine his oʒene sercle and ine his oʒene yerninge ate laste þe milde bouʒþ generalliche over al þer he yleþ þet he queme to God and ine alle þinges ase deþ þe asse of þe melle þet ase bleþelicke berþ bere ase huete and lyad ase þet corn to þe poure ase to þe riche. Efterward þe milde is wel strang vor he chongeþ his strengþe mid Godes strengþe ase zayþ Ysaye þe þrofete. þervore nis he naʒt þet ne may bere vor God berþ and him and his berdōne. Huervore he boʒþ wiþ guode wille and blevindeliche vor he ne is nevremo weri ne þe zonne þet God let and brengþ vorþ and þe more ha leveþ þe more him wext his stregþe. Alsuo ase þe litel amote. Nou miʒ þou wel yzy hou mildenesse þe tekþ wel to servi and parfitliche bouʒe.

THE ZIXTE BOʒ OF MILDENESSE.

þe greate maister of mildenesse Jesu Crist þo he hedde ypreched and yved þet volk and þe zike and þe ymamed yheld þo he vleaz above þe volk into þe helle vor to by ine bedes ous vor to teche to bevly þet los and þe blōdingges and þervore þe trewe herte milde ase him pineþ to done wel huanne he bouʒþ. Alsuo him paineþ to bevly los of him zelve ansuerie vor þane wynd of ydele blisse and þet gadereþ vor þe rage and vor þe tempeste of evele tongen ine þe ffede of þe roche ase zayþ Ysaye. þe ilke roche is Jesu Crist Himzelf þet his reste and britnesse to þe milde þer him restēþ þe irchouon ase zayþ þe Sauter

þet by þe milde herten ycarked mid þornes of ffarpnesse of penonce þet is þet colverhous huerinne restep and him dep þe colvre oure Lhord þet byep þe milde herten and simple vor þe vozeles of praye þet byep þe dyevlen. Huanne þe milde herte hep zuo moche ydo þet he is yguo into þe hole of þo roche as þe colvre in his colver hous. þet is huanne he recorder þet lif of Jesu Crist and his holy passioun vor þanne he voryet alle his zorzes and praysep lite al þet þe wordle hep and is worþ and may. Herte þet þis hep asayd nazt ne williep more þanne vor to by vorlore and voryete to þe wordle. þe wordle is him prisoun onhede paradis. Vor ase zayþ the wyse of him zelve þet he ne is nevre mo lesse allone bote huanne he is one ne more ine niedes bote huanne he is ydel. Vor he is þanne mid his tuaye beste vriedes þet is mid him-zelve and mid God. þer tretep he of his grate quereles huervore alle opre niedes him þingþ trufles. þer he him to God and God to him be holy þoztes and be stedevest wil. þer he velþ þe greate zuetnesse of confort þet God yefþ ine prive stedes to þan þet him dredep ase zayþ þe Sauter. And þanne alle speches and alle wordes him tyenep and grevep bote yef hi ne by to God oper of God oper vor God. þous biginþ þe zaule to lovie onhede and stillehede and þanne him wext ine herte ane holy ffamnesse þet is one of þe variste doþter of mildenesse. Vor al as a mayde þet be greate love loveþ hep grat ffame þanne hi is aspid and yherþ þet me spekp of hire alzuu hep þe ilke huanne hi yhyerþ þet me spekp of hire and of þe guodes þe God him hep ydo. And nazt vor þan hi dep ase dep þe ilke mayde strongliche opnome of love vor huet þet þe wordle zigge oper conne speke alneway zecþ hi þe halkes and þe derne stedes ase þe ilke þet ne zecþ bote vor to by yraviffed ase wes say[n]te Paul.

þe ZEVENDE BO3 OF MILDENESSE.

Of þise aquayntonce and of þise þrivite þe ilke holy zaule beginþ to habbe of God betuene hire and an holy prede. Vor huanne hi is yreaved þanne to hevene hi lokep ope þe erþe vram ver ase zap Ysaye and hise yzyþ zo lite to þe ziþþe of þe gratnesse of þe hevene zuo

yzieþ þe ilke greате vayrhede zuo dim to þe zizþe of þe grate briȝtnesse
 zuo emti to þe zizþe of þo greате blisse þanne onworþeþ and misprayseþ
 to þe zoþe al þet he heþ ine þe wordle of riches and of worþþfipe of
 vayrhede of noblesse. Zuo moche him þinngþ þet hit is ase þe playe
 of children amidde þe strete huer ynoȝ hi travayleþ and naȝt ne wynneþ
 him hit þingþ þet hit is al wynd and metinge and lyeȝynge ase zayþ
 Salomon. And þanne he beginþ ariȝt to sterve to þe wordle and libbe
 ine God ase zayþ zaynte Paul. And þanne is hi zuo poure of gost þet
 hi ne heþ naȝt vor God him heþ zuo his oȝene Gost yreaved and
 benome and ayen yveld of his oȝene ase he dede þe apostles at lokes.
 þanne him yefþ þe Holy Gost ane zuo greате herte þet ne prosperite ne
 adversete of þe wordle hi ne prazeþ ane nhote ane zuo greате ziker-
 nesse of inwyȝt þet hardiliche abit þane dyaf ane zuo greате hope heþ
 ine God þet þer ne is naȝt þet hi ne dorste nime an hand vor þe love of
 God. Vor hi heþ þo byleve huer of God speķþ ine þe Godspelle þet is
 ase þet zed of mostard huerby hi may hote to þe stones an to þe helles
 and hi him bouȝeþ. þet zed o mostard is wel small ac hit is wel strang
 and wel bitinde vor it is hot ine þe verþe degre ase ziggeþ þise
 fisiciens. Be hete me onderstant love. þe verste stape of love aȝe zayþ
 saynt Be[r]nard is huanne þe man ne can naȝt lovie bote him zelve and
 his oȝene guod. þe oþer huanne he beginþ God to lovie ac hit is vor
 his oȝene guod. þe þridde huanne he knauþ betere God and him loveþ
 propriliche vor his guodnesse. þe verþe huanne he is zuo ynome of
 þe holy love þet he ne lovie ne him zelve ne God bote vor God. þanne
 hyer let zoþe mildenesse þane man.

Nou miȝt þou ywyȝe openliche hou þe poure of gost byeþ yblissed
 ine þise wordle. Vor hi ham byeþ zuo moche yloȝed and emti þet hire
 gost is al to naȝte bocome and þe Holy Gost heþ þet hous ayen yveld
 þet is Lhord of þe herte and velþ zuo moche þet hi velþ þe mylde þet
 hi his makeþ king of hevene be holy hope and be zikernesse of inwyȝt.
 And þervore zayþ oure Lhord þet þe kingdom of hevene is hare naȝt
 wyȝoute more be beheste ac be saysyne zykere ase þe ilke þet beginþ to
 ondervonge þet frut and þe rentes hou hi ffolle by yblissed ine þe oþre

wordle þet ne may non perfitlyche ywyte al huet he is þer. Vor hert of man dyadlich ne may hit þenche ne mouþ devisi.

OF ÞE VIRTUE OF LOVE.

þe verste yefþe of þe Holy Gost makeþ þe herte milde and dredvol and þervore heþ he þane name þe yefþe of drede. þe oþer makeþ þe herte zuete and milde and piteus and þervore he hatte þe yefþ of pite. þet is propriliche a dyau and a triacle aye alle kueadnesse and name-liche aye þet venim of zenne of envie huereof we habbeþ bevore yspeke. Vor þis yefþe bestreþþ þe rote of envie of þe herte and hine helþ zikerliche. þanne þe herte þet ondervangþ þise yefþe ondervangþ ane zuete deau þet his makeþ springe ane zofte rote and wel ytempred þet is guod love. þanne þer wext a trau vair and hez and wel guod berinde frut. þet is a guod virtue and vayr þet me clepeþ ine Latin *mansuetudo* oþer *benignitas*. þet is zuyetnesse of herte þet makeþ man zuete and milde manhede and charitable loviinde and loverede vor hi deþ man perfitliche lovie his nixte ase him zelve.

þis trau heþ zeve stapes huerby hit clyfþ anheþ. þe ilke zeve stapes ous ffeaweþ saynte Paul þer he ous amonesteþ and bit þet we do oure payne þet we by al on ine God þet is þet we hadde one herte and enne gost an one love in God. þe verste scele huervore we ffolle by al on and þe heze and þe loze and the riche and þe poure is vor þan þet we alle habbeþ enne Vader ine hevene þet is God þet ous made alle comun-liche to his anlicnesse an to his ymage þervore þanne þet we alle habbeþ enne ffeppere þet ous made alle of one materie and heþ yffape and to onelepi ende þet is þet we by al on ine him ase he zayþ ine his Spelle. Mochil is grat scele þet we togidere lovie vor ech best ase zayþ Salomounis loveþ his anliche.

þe oþer scele is vor we byeþ all Cristene ine one Cristenedome and riche and poure þet is þet we byeþ alle yweffe of onelepi leze þet wes mid Jesu Cristes precieuse blod and ybozt mid onelepi moneye and ase moche costnede þe on ase þe oþer. Moche ffeþ þanne þe on lovie þe

oþer and worssipie þet God heȝ zuo moche yloved and yprayzed and ymad of zuo greate dingnete.

þe þridde scele vor þet we healdeþ alle one beleave and we byeþ alle ybounde mid one laze þet is al volveld ase zaip Sainte Paul ine þise worde Love þine nixte ase þi zelve. Of þise dette ne is non quit vor þing þet he deþ. þise dette ffel ech to oþren and huo mest his yelt mest he ffel.

þe verþe scele is vor we habbeþ ennelepi Lhord þet is God of huam we hyealdeþ alle and body and zaule and al þet we habbeþ alle he heþ imad communliche alle ybozt communliche to allen þorveyþ communliche and alle ffel deme communliche and alle medi largeliche. þo þet habbeþ yhyealde his hestes and þos ffolle by togidere yloved treweliche.

þe vifte scele is vor þet we byeþ alle velazes ine þe ost of our Lhorde and his kniztes and his soudeurs þet alle we abydeþ onlepi ffepe þeþ is þe blisse wiþoute ende huer þe love and þe velaȝrede ffel by volde and yconfermed þet hier ffel by wel yhote.

þe zixte scele is vor þet we libbeþ alle of one Goste gostliche ase we libbeþ of on eyr bodylich. Be þa Goste we byeþ alle Godes children be adoption þet is be avouerie and children of holy cherche broþer germain of Vader and of moder be ane broþerhede gostliche þet ase moche is worþ betere þanne þe broþerhede vlesslich ase the gost is more worþ þanne þet bodi.

þe zevende scele is vor þet we byeþ alle lemes of one bodye huerof Jesu Crist is þet heaued and byeþ þe lemes þet we libbeþ alle of onelepi mete. þet is of þe holy Vless and of þe holy Blod of Jesu Crist þet ous zuo moche loveþ and zuo moche halt ous worþ þet He ous yefþ his Blod to drinke and his Vless to etene. þervore zuo ofte Sainte Paul deþ ous to beþenche þise love þet he ous ffeweþ. Vor more quic scele ne more vayrer vorbisne he ous ne may ffeawy of zoþe loverede. Yef þou wilt wel þenche to þise zeve sceles þou ffelt vinde zeve stapes of love þet comeþ of þe yefþe of pite.

þE BOȜES OF LOVEREDE.

Of þise stocke wexeþ zeve boȜes. Vor þise virtue him ffeweþ ine zeve maneres ase me knauþ þane love þet is betuene þe lemes of þe bodye ine zeve manyeres. Verst þe on leme verberþ and lokeþ an oþer þet me naȝt him misdo ne angrisi ne harmi be his miȝte and ine þise we onderstondeþ þe innocence þet we ffolle loki þe on aye þe oþre. Vor þis heste is ywrite ine þe herte of evrichen þet þou ne do to oþren þet þet þou noldest þet he þe ne dede ne þin riȝt hand dede to þine left hand.

Efterward þe on leme þoleþ zuetliche of þe oþre þet he him deþ of angrice and naȝt him ne awecȝþ ne non arizinge of wreþe ne velþ þe leme þe on aye þe oþer ne ne ofhyealdeþ. In þisen we onderstondeþ to volvelle mildnesse þet heþ þri stapes. þe verste is þet man him ne awreke naȝt. þe oþer þet me ne hyealde naȝt ire longe. þe þridde þet man ne vele none arizinge of ire ne of hate aye his nixte vor naȝt þet he deþ.

Efterward þe lemes bouȝeþ alle to hare overling. Vor hi doþ alle mid hare miȝte þet þe herte acseþ and þet eȝe ham tekþ. Ine þane we onderstondeþ þe virtue of boȝsamness huerof we habbeþ bevore yspeke þet he ffel bi ine love agrayþed and ine charite ase zaiþ zaynte Peter.

Efterward þe on leme helpp and serveþ þe oþren wyþoute grochinge and wyþoute wyþzigginge and wyþoute avarice. Ine þisen we onderstondeþ þe virtue þet me clepeþ charite. þanne a man huanne he helpp and him acordeþ bleþeliche þe oþre mid þe helpe þet God him heþ yyeve oþer him ret oþer tekþ of his wytte þet he heþ oþer yefþ and to delþ largeliche vor God þe guodes þet he heþ oþer he chasteþ and diȝt þe foles be þe autorite þet he heþ. Ac þanne zayþ me þet he is vol of charite. And þous hit hat zaynte Peter þet þe guodnesse þet God ous heþ ylend þet we hise diȝte to oure nixte. þanne Tullies þe filozofe zayþ we ffolle þenche þet al þet is ine þe wordle and wext al hit is ymad man to helpe an þe man vor to helpe þe on þe oþren byeþ beyete. Do we þanne zayþ he þet huervore we byeþ ybore and þet

kende ous tekþ and zeche we alle þet commun profit. Vor ase zayþ zaynte Paul we byeþ alle lemes of onelepi bodye.

Efterward alle þe lemes veleþ and drazeþ to ham þet me deþ to echen by hit guod by hit kuead by hit blisse by hit zorþe. Huanne me smit þane vot þe mouþ zayþ þon me blechest. Be þan we onderstondeþ þe virtue of zoþe pite þet we ffolle hadde communliche þet heþ tuaye offices ase zayþ zante Paul blisvol ffelt þou by to þe guodes þet oþre habbeþ and doþ zorþvol ffelt þo by to þe kuedes þet oþre veleþ and doþ.

Efterward yef þe on leme is zik oþer ywounded alle þe oþre him helpeþ to þet he by held.

Ine þise we onderstondeþ þe virtue of dom and of amendement wiþoute huam þet body of Holy Cherche ne may yleste. Vor þe leme vorroted ffolde ffende þe hole. Huo þet wile þanne conne hou he ffel his broþer chasti his nixte oþer his serjont wyþnime and puniffi nime hede to himzelve huanne on leme is zik oþer ywounded huo moche zorþe heþ þe herte and grat compassion yvelþ and be þe greate love þet he heþ ine him he him deþ þe hand wel zuetliche. And aze zayþ Senekes ase of þe bodye alsuo of þe herte me ffel zueteliche þe wonden agrayþi vor of zoþe love and of grat compassion ffolle þe amendes by ydo. And mid greate drede he ffell þe honden do þerto. Verst he ffel þerto do þe smeringes and þe plastres of zuete warninges. Efterward yef þet ne is nazt worþ þe poudres efterward and prekiinde of harde wyþniminge. Efterward þe dedes of techinge and yef he ne deþ wyþoute emparement þanne behoveþ come þet zuord hit vor to dele oþer be manzinge oþer be hotinge out of contraye oþer him do vram him zelve.

Efterward þe lemes worffipeþ þe on þe oþer and vorbereþ vor ase zayþ zaynte Paul we ffolle bere ech oþren worþffipe and reverence. And nameliche þo þet habbeþ mest nyede of vorberinge þo byeþ þe meste foles and þe fyebleste zuiche me ffel mest vorbere. þanne þe guode man and þe wyse bereþ and vorbereþ alneway þe foles and the fiebles as þe buones bereþ þe tendre vless and þe pos þet hous. þis is aye þe missig-geres þet zuo moche gredeþ bleþeliche þe kueades and þe defautes þet hi zyeþ ine oþren. Efterward þe on leme wereþ þet oþer ate nyede and

him zet vor him vor at niede me yziþ huo is vrend. Huanne þe on vot slyt þe oþer him helþþ. An haste huanne me wyle smite þet heaued þe hand hine deþ bevore. Ine þisen we onderstondeþ volvelde and clene loverede þervore zayþ God in his Spelle þet more loverede ne may by þanne zette his zaule vor his vrend. þise vrendrede ous ffewede Jesu Crist þe zoþe vrend þet vor ous layde his zaule and his body to þe dyape and þet dede He ous vor to yevene vorbysne ase zayþ zaynte Peter and Sain Jon zayþ Yef God layde his zaule vor ous and we ffolle legge oure zaules vor oure broþren þet is vor oure nixte yef we byeþ a riȝt leme of þe bodie huerof He is þet heaued. Huo þet þise virtue hedde ich wolde zigge openliche þe he ffolde by þe riȝte yblissed. þis is þe virtue þet oure guode maister Jesu Crist ous toȝte þo He zede Yblissed byeþ þe milde vor hy ffolle by in sayzine of þe erþe. þet is to onderstonde ine þri maneres. Verst of þe londe of þe libbinde þet is God zelf þet is woniynge of þe libinde þet is of þe halȝen and of guode men ase þe erþe is woniynge of bestes and of men. And þervor þet God is þe land of þe libbinde he heþ his yblissed in his saysine vor hi ne makeþ none stregþe þet quemep God ine hire sayzyne ase zayþ þe Sauter. þe milde zayþ he ffel hadde þet land ine kende and saynt Augustin zuo zayþ þet non ne ffel hadde God ine possession vor hi byeþ riȝtvolliche lhordes of hire herten ac ire and felonie his amaystreþ. þe milde amaistreþ þe queade þeawes and betere is worþ þet zayþ Salomons huo þet overcomþ wel his herte þanne þe ilke þet nimp be stregþe casteles and cites.

Efterward þe milde byeþ lhordes of þe erþe þet is of erþliche guodes vor yef hi hise lyezeþ hi ne wreþeþ ham naȝt ne ne troubleþ. Ac þo þet ham wreþeþ huanne hi hise lyezeþ hi ne ne byeþ naȝt lhordes ac rapre þrelles and þervore he sayþ hit is riȝt þet þo þet habbeþ hier þe timliche guodes and gostliche and ham zelve ine possession þet hi hadde ine þe ende þet land of þe libbinde þet is God himzelf ine possessioun.

Ac nou onderstand and loke þet þet God yefþ to þe poure þe hevene and to þe milde þet land huer ffolle by he bitere and þe felle wypoute ine þe zorȝe of helle.

✓ þE VERSTE STAPE OF RIȚVOLNESSE.

þe verste yefþe of þe Holy Gost makeþ man milde and dredevol. þe opre him makeþ zuete and pitous. þe þridde him makeþ briȝte to zyenne and vol of wytte and þervore hit hatte þe yefþe of wytte vor he makeþ man wytvol and wys and amesureþ alle þing.

þes yefþe huanne he comþ in to þe herte bestrepþ and kest out þe rote and þe zenne of ire and of felonye þet troubleþ þe herte and makeþ þane man al oute of wytte zuo þet he no þing ne yziȝþ ne vor him ne vor opren to lede. Ac þes yefþe alizt þe herte of ech half zuo þet hi ne may by ygyled of nonen ase þe yefþe of pite him makeþ innocent zuo þet he nele gyly nenne. þanne Saint Jon zayþ ine þe Boc of Ziȝþe ine goste þet þe holy man þet wes vol of þise goste wes vol of eȝen bevore and behinde and an angel sewede to Zacarien þe profete ane ston huerine werin zeve eȝen þet byeþ þe zeve ziȝþes þet þe guode men habbeþ. Vor hi zyeþ briȝtliche and ine hare herten and al abote ham þet is to zigge beneþe and above bevore and behinde and of riȝt half an of left half.

þes yeftþe is þe maister of workes þet is to zigge of þe virtues of man vor he deþ al to to wylle and to þe line and to þe reule and to þe leade and to þe levele. He nimþ verst his pricke and his boime and þet is þet þe wyse zayþ. Of al þet þou ffelt beginne loke þane ende and to huet heavede þou ffelt come. Efterward he halt his line vor he ne heþ bevore be riȝte way and be riȝte onderstondinge naȝt as þe eddre oper ase þe vox. Efterward he deþ al be reule þet makeþ þane wal emne and man be commune lyve of þe guode wypoute vinde newe hedes. Efterward he proveþ ofte his work mid lead vor he nimþ hede þet his tour ne hongy ne stoupi ne ariȝhalf be prosperite ne alefthalf be adversite. þes yefþe is priour in þe cloystre of þe zaule þet lokeþ þe ordre and deþ hi loki over al. Verst ine þe herte heþ tuo zides þe onderstondinge and þet wyl þe skele and þe affeccoun. Huanne þise tuo ziden acordeþ hi makeþ wel zuete melodie and moche vayr service þet is huanne wyl wyle al þet onderstondinge tekþ of guode and guod evil velp þet scele onderstant. Nou onderstand wel þise tuo ziden þet byeþ ine þe zaule

hou hy ffolle acordi. Ine þe one zyde byeþ vour lokes and in þe oþre vour vor þe skele heþ vour offices þet is vor to acsy vor to deme vor to beþenche and to ffeþwy þet hi onderstant be worde. And þe ilke yef þe tekþ þane scele þet hi ffeþ lyerni and acsy and ine huyche ordre and ine huitche manere and to huet ende. And þet is wel grat nied vor to misdo ine zuiche þinges is wel perilous. He deþ þane scele onderstonde and to lyerni þet þet is niedvol and profitable and oneste and hire wyþdraþ of þe contrarie. A god hou me lyeſt þane time and costingge vor to lyerni þing þet naȝt ne is worþ bote to ydele bliſſe oþer to zenne. Ac þe Holy Goſt be þiſe yefþe tekþ liȝtliche and makeþ man lyerni ordeneliche þet is meſt nyed to þe zaule to þe love of God and al makeþ to done ine riȝt onderſtondinge and to riȝte ende þet is þe worſſiþe of God and vor þe profit of his zaule and vor to helpe his nixte. Efterward he deþ þane ſkele wel to zeche þet zoþe of þinges and nameliche hou hi ffeþ beleve. ✓ Wel beleve is huanne me belefþ ſimpleliche al þet God made zayþ and hat wyþoute to moche acſi and wyþoute to zeche þe red of God and þe dyepneſſe of his domes and þe heȝneſſe of his mageſte and þe ſkele of his oþes. Wel beleve is huanne me ne lefþ ne to raþe ne to late ne to alle ne to nonen vor þe on and þe oþer zuo is vice aſe zayþ Seneke. Efterward wel acſi wile wel deme. Wel to deme belongeþ þet me naȝt ne anſerui bote me hit habbe wel ofaced and þanne bote yef me by ziker þet me ne entremetti to deme þing þet naȝt to him ne belongeþ aſe byeþ þe þinges anhyalde. þe onderſtondinges of herten of þinges þet ne moȝe torni to þe riȝt half and to þe left half þet me his onderſtonde ariȝt ine þe guode half. þanne þeſ goſt be þiſe yefþe makeþ þane ſcele wel to deme and knawe ariȝt and to deſtincti betuene þe guode þinges and þe kueade betuene þe greate and þe leſſe betuene þe little guodes and þe more vor he deþ ech þing prayſy aſe hit is be riȝte worþ. Efterward he deþ þane ſcele beþenche vor he beþengþ to þe manne al þet him is nyed aſe God zayþ ine his Spelle. þe þinges þet byeþ ypased he hiſe deþ beþenche. þe þinges þet byeþ preſent he deþ his onderſtonde and to yȝy þe þinges þet byeþ to comene he deþ porvay and ordayny. And þiſe byeþ þe þri deles of þe virtue of pru-

dence be þe filosofe. Efterward he makeþ þanne scele be mesure speke and blepeliche by stille and speke onneþe zuo þet þe speche come rapre te þe vile þanne to þe tonge þet hi by yweze ase guode moneye and yproved ase zayþ Salomon. þet is þet hi by of guode matire ase of guod metal and of guode ffeþþe þet is of guode manere yspeke and hi habbe his rihte wyzte and his rihte tale. þet is þet þer ne by to moche ne to lite and þet hi by wel bezet. Vor guode moneye ne guod word me ne ffeþ naht yve vor naht. Huerof zayþ ous God ine his Spelle þet we ne þrawe naht oure precieuse stones tovore þe zuyn. þes yefþe acordeþ and ordeyneþ þe oþer half of þe herte þe is þe wyl. Huerof þer byeþ vour deles Love Drede Blisse and Zorþe. þet is þet he habbe þet he ffeþ and ase he ffeþ and ase moche ase me ffeþ and þet me yleve alsuo þet me ffeþ and ase me ffeþ and ase moche ase me ffeþ. Huanne þise vour deles byeþ atamed þanne zayþ me þet þe man is attempre. Ase me zayþ of one rote oþer of one herte þet hi is attempre huanne hi is ne to chald ne to hot ne to wet. Alsuo ase to þe bodye of man comeþ alle eveles vor þe destempringe of þise vour qualites oþer of þise vour humours alzuu of þe herte of þe manne comeþ alle þe vices and alle þe zennes be þe distemperance of þise þeawes. Huanne þise tuo ziden of þe herte byeþ acorded and yordayned þet is þe scele and þet wyl þanne is þe man ordine wyþinne him zelve þet byeþ þe tuo roten of þe rote of ane wel vayre trawe þet is of ane wel vayre virtue þet me clepeþ rihtvolnesse. Rihtvolnesse is propreliche þet me deþ be dome rihtvol and trewe ne to neffe ne to hard wyþoute bouzinge to þe one half ne to þe oþren huanne me geþ vorþ onlepiliche and ariht ase line. Vor rihtvolnesse ne is oþer þing bote oninge þet is trewe. Huo þet heþ þise virtue he is guod justise and wys vor he ne deþ nothing bote hit by wel of acsed and ytrid ase ffeþ do þe guode demere. þanne þe verste stape of þise virtue is þet þe man by guod demeres of his oþene herte vor he ffeþ guo in to him zelve and ysy his inwyte and wel examini his þohtes and his wylls þet hi bi guode oþer kueade and al ordayny to þe lokinge of scele zuo þet þe wyl and þe scele by of one onyng. Vor ase zayþ Saint Bernard Virtue ne is non

oper þing bote þe onyng of scele and of wille. þet is huanne wyl comþ wyþoute wyþzigginge speke and maky and to do worke þet scele zayþ and ffeweþ and tekþ.

þE OþER STAPE OF RIȜVOLNESSE.

Of þise virtue þe oper stape is þet me by riȝtvol demere and healde riȝtvolliche þe line of riȝte betuene him and þet is onder him þet is his bodi þet he heþ to loki. Huich he ffeþl zuo noriffi þet he moȝe servi and zuo teche and chasti þet he wyle bouȝe. Vor þe scele ffeþl by ase a trewe arbitres betuene þe goste and þe vlefle þet byeþ alneway strivinde þet ffeþl loki þet riȝt of one half and of oþre ine zuiche manere þet þe gost by guod lhord and þet body by guod sergont. Nou is hit grat nyed to hyealde in þise half over al riȝtvolnesse and mesure ine mete and ine drinke and ine cloþinge and ine hosiynge and ine floinge and ine alle þe þinges þet þet bodi acseþ. Vor hit wel ofte bouȝþ more to to moche þanne to þe litle. Efterward it behoveþ þe vif wyttes of þe bodie wel lede and rede be scele and be riȝtvolnesse zuo þet ech servi of his office wyþoute zenne and wyþoute wyþnimminge ase þe eȝen to zyenne þe yearen to hyere þe nase to smelle þe mouþ to zueȝe and to speke þe honden and al þet body to vele. Huanne þise vif wyttes byeþ wel yloked þanne is þe castel ziker and yffet þet byeþ þe gates of þe zaule þet byeþ þe wyndowes huerby comeþ in þe dyap ofte to þe zaule ase zayþ þe profete.

þE þRIDDE STAPE OF RIȜVOLNESSE.

þe þridde stape of þis virtue is þet þe man by guod demere and hyeade riȝtnesse betuene him and þan þet is bevore him þet byeþ þe þinges of time þet destrueþ ofte and bodi and zaule huanne me deþ þerto to moche ase doþ þe niþinges and þe covaytous. And alle þo þet þe wordle lovieþ to moche þet habbeþ zuo þe herten engined ine þe dyevels nette ase zayþ Job þet to timliche and to nyedes wyþoute þet to hare hesten hi ne moȝe guo in ne hare lif ordayny. þanne hit yvalþ þet hit is zoþ þet Senekes þe wyse zayþ þet we be þan zeneȝþ alle and

foruious þet of þe parties of þe live ech þenche and is soigneus ac of al þe live to ordayny non ne þençþ ne studeþ. Nou is þanne wel grat nied þet me ne do naȝt to moche þe herte ine þise þinges wyþoute. Vor huo þet him deþ to moche þerto he valþ in þe hate and ine þe covaytise of þe wordle þet is þe rote of alle vices as we habbeþ bevore yffewed.

þE VERþE STAPE OF RIȝTVOLNESSE.

þe verþe stape of þise virtue is þet man cherliche yzi ane his riȝt half þet is þet he nime hede to ham þet byeþ guod þet byeþ ase ane his riȝt zyde and þet of þe guode and of þe wyse he nime wyt and vorbysne. Ac ine þise zide hit behoveþ hyealde riȝtvolnesse and discretion. Vor al volc ne moȝe naȝt guo be one waye ne alle þe guode ne alle þe wyse ne habbeþ naȝt onelepi grace alsuo ase þe lemes of þe bodie ne habbeþ naȝt onelepi office. And þerof byeþ vele herten novices of þan ase zayþ þe boc of Collacions of holy Vaderes þet draȝt of þe perfeccion of virtue. Vor huanne hi yȝeþ ane man wel ymad þet wyle profiti ine on stat oþer ine one grace anon hy willeþ and him ylyche wylleþ by. And huanne hi eft zȝyeþ anoprene þet ine anopre stat deþ manie guodes also hi wylleþ and yerneþ efter an alsuo to þe þridde and to þe verþe ne to nonen ham ne zetteþ. þo byeþ ase is þe yonge grihound þet is yet al novis þet yernþ efter eche beste þet yernþ bevore him and ne makeþ bote him weri and his time lyese. þerof zet Ysopes þe fable of þe little hounde and of þe asse. þe hond at eche time þet he yhyerþ his lhord comeþ hom he yernþ toyens him and lhapþ aboute his zuere and þe lhord him makeþ vayr chiere and him froteþ and maker him greate feste. þe asse him beþoȝte þous ffolde ich do and zuo wolde mi lhord me lovie betere he ffolde me maki joye þet ich servi eche daye þanne þise hounde þet him serveþ of naȝt. Hit nes naȝ longe efterward þet þe asse ne yȝeȝ his lhord come hom he beginþ to leape and yernþ toyens him and him þraup þe vet aboute his zuere and beginþ zinge gratliche. þe sergons þet hit yȝeȝe nome steves and byete þane asse riȝt to þe volle. And þerof þet he wende

habb worpffipe and guod he hedde fflame and harm. Be zueche fables wes ywoned þe wyse man teche his mayne and be þise vorbisne he ham ffewede þet hi ne fflolle naȝt wynni to þe graces huer hi ne moȝe naȝt come to and þet ilke zelve tekþ Salomon. Zone zayþ he ne arere naȝt þine eȝen to richesþes þet is to graces þet þe ne miȝt naȝt come to. þervore hit is grat nyed to habbe discrecion þet me zi of huam me may vorbysne nime.

þE VIFTE STAPE OF RIȝTVOLNESSE.

Also hit is grat nyed þet þe man yzy bryte ane his left half and þet is þe vifte joyel and þe vifte stape. Vor he ffel yzy þe foles and þe kueade þet byeþ ase aþe left half. vor hy byeþ aþe worse zide. To ham me ffel nime hede verst vor þan þet he habbe pite an compassioun. Efterward vor þet me bevlyȝt hire folye and hire vorlyezinge ase zayþ þe wyse Salomon. Ich wente he zayþ be þe vine and be þe veldes of þe fole sleuvolle and izeȝ þet al hi weren volle of nettlen and of þornes and of þise vorbisne ich habbe ynome wyt and poveyonce. Vor me kan zigge þet zoft he him chasteþ þet be oþren him chasteþ. Efterward vor þan þet me loveth more God be huam man is quit of zuyche zennes. Ac moche hit behoveþ ine þa zyde to loki riȝtvolnesse and discrecion. Vor huanne ich yzy þane fol and þane zenezere ich ffel habbe pite and mid þolyinge and naȝt maki þerof bisemers an scornes. Ich ffel alneway hatye þe zenne and lovie þe kende and wel me behoveþ to loky þet ich ne wille ine mine herte nenne deme ne me anlicny to nonen vor þaȝ he by kuead to day ha may by guod tomorȝe and zuich is to day guod ha may by kuead tomorȝe. Efterward ich me ffell as moche ase ich may wyþoute misdoinge ayens ham paye and condecendre ine dede and ine speche ham vor to wynne to God and wyþdraȝe vram zenne. Vor ase zayþ Senekes and saynt Gregorie We ne moȝe naȝt þo þet bieþ yvalle arere bote yef we wylle hou þet hit by to ham bouȝe.

þE ZIXTE STAPE OF RIȝTVOLNESSE.

þe zixte stape is þe zixte eȝe þet habbeþ þe guode men þet is þet hi

yzy briztliche behinde þe grines and þe dyevles ginnes þet byeþ ous
 ase behinde. Vor þe vyend ous yziȝt and we him ne more ysy oure
 vyendes þet byeþ þe dyevlen þet byeþ wel stronge and wyse and sotle
 and soigneus ous to gyly. Vor hy ne zuykeþ nevre niȝt ne day ac
 alneway bieþ in waytinge vor ous to gily be hare crefte an by hire
 ginnes huerof hi uzeþ more þanne a þosend manneres and ase zayþ
 saint Gregore þe dyevel yziȝþ wel sotilliche þe stat of þe manne and his
 manyere and his complexioun and to huet vice he ys mest bouȝinde
 oþer be kende oþer be wone and of þo half him asayleþ stranglakest.
 þane colrik mid ire and mid discord þane sanguinen mid jolivete and
 mid luxurie þane fleumatike mid glotonye and be sleaupe þane melan-
 colien mid envie and mid zorȝe. And þervore him ffele evrich more
 defendi of þo half huer ha yziȝþ þet his castel is mest fyeble and aye
 þe ilke vice viȝte huer ha ziȝþ þet he is mest asayled ine zuyche guod
 þet he ne spari nenne vor he is hardy and bold as þe ilke þet assayleþ
 Godes Zone his Lhord Jesu Crist. Yef þou zede oure Lhord to Job
 ine hou vele wyzen he him desgyzeþ alsuo ase þof he zede non ne wot
 bote Ich. Vor ase zayþ saynt Denys Ale þe angles and þe guode and
 þe kueade and alle þe gostes of men byeþ ase a ffewere gostlich þanne
 ase a ffewere ondervagþ an haste alle þe ffeþpes and þe prientes þet
 comeþ bim bevore alsuo deþ þe gost of þe manne by hit slepinde by
 hit wakinde. Nou nim þanne ane mirour and zete hine to ayens an
 oþren anhaste alle þe ffeþpes þet byeþ ine þe onen þou ffelt yzy ine þe
 oþren. In zuyche wyse me zayþ þet þe dyevel ffeweþ to þe goste
 zuiche ffeppinges and zuiche figures ase he wyle huanne God hit þoleþ
 and þe zaule hit ondervangþ al aye his wyl. And oþerhuil hit is ase
 to þe þoȝte oþer ase to þe ymaginacion ase aye mi wyl me behoveþ to
 zyenne and odervonge ine þe perle of þe eȝe þe ffeþpe of þe þinge þet
 is him bevore. Nou is hit a wel grat grace of God and a wel grat
 yefþe of þe Holy Gost onderstonde wel þe speches alle of þe dyevle
 and knawe wel alle his visages. Vor ase zayþ Saynt Bernard hit is wel
 sotil þing and strang to conne distincti betuene þe þoȝtes þet þe herte
 þengþ and þo þet þe viend þerinne zet. Huanne he comþ ase velaȝe

oper ase vriend oper ase chapman and ffeſweþ þe zennes hou hi byeþ likinde and loſtvolle liȝtliche me may hit knawe. Ac huanne he comþ ine gyſe of angle and ffeſweþ þet guod vor to draȝe to kueade þanne is þe temptation meſt ſtrang. And þerevore zayþ Saynt Jon þet me ne leve naȝt þe goſtes ac þet me hiſe provy er þan þet me hiſe ondervonge. Zuo doþ þo þet makeþ hine ſrifte-vader guod and holy man and wys and wel yproved ine zuiche þinges timliche to huam hi ffeſweþ ofte and grat and ſmall alle þe þoȝtes þet to þe herte comeþ and guode and kueade. Vor as zayþ Solomons yblyſſed he is þet alneway is dredevol. And ine an opre ſtede zayþ he. Do be red al þet þou deſt and efterward hit ne ffele þe vorþenche.

þE ZEVENDE STAPE OF RIȝTVOLNESSE.

þe zevende ſtape is þe zevende eȝe þet hit behoveþ habbe þet evile habbe þiſe virtue. þet is þe ilke þet an heȝ lokeþ þet beþ God alneway tovore him. Of þan zayþ oure Lhord ine hiſe Spelle Yef þine eȝe is ſimple and clene al þi bodi ffele by clyer and briȝt and yef þin eȝe is wycked and dym al þi bodi ffele by þyeſtre and dim. þet is to zigge yef þin onderſtondinge of þine herte is clene and ſimple and geþ vorþ þane riȝte way ase ſtreng al amidde þiſe ſtapes alle þet we habbeþ ynemed þe hyap of þine workes ffele by vayr and clier and lykinde to God. And yef þe onderſtondinge is wrong oper yef hy tuysteþ oper wyþwent ayen ase deþ þe quarteus al þe inwyte ffele by þieſtre and þe hieap of virtues. Vor wyþout riȝtvolle onderſtondinge elmeſſe becomþ zenne and virtue vice. þe onderſtondinge is ſimple þanne þe man deþ guode workes riȝtvolliche vor God. Hy is wrang huanne he hiſe deþ vor þank of þe wordle oper vor ydele bliſſe. Hy tuysteþ ine tuo huanne me wylneþ of one half to God and of oper half to þe wordle. Ac hi went ayen ase deþ þe cerceaus huanne þe man zekþ hiſe oȝene note in al þet he deþ. Nou heſt þou yherd þe zeve ſtapes huerby þiſe trau clifþ anheȝ.

OF þE BOȜES OF RIȜTVOLNESSE.

þe boȜes of þise trawe byeþ þe zeven principals virtues þet ansuereþ to þe zeve vices. Ase deþ boȝsamnesse aye prede love aye envye mildenesse aye felhede prouesse aye slacnesse largesse aye scarsnesse chastete aye lecherie sobrete aye glotounye.

þise zeve virtues lokeþ and ledeþ wel riȝte and wel zikerliche þane gost of wytte þet hise let be þe waye of riȝtvolnesse ase zayþ Salomon be huiche waye discrecion and scele þet is þe cartere of virtues ase zayþ Saint Bernard and þe roþer of þe ffile of þe zaule his let and brengþ vorþ þet hi ne guo naȝt amis a riȝt half ne a left half. And þus hi profiteþ and wexeþ and bereþ frut to þe volle. þervore þanne þet þe virtue of riȝtvollenesse be discretioun him ffileweþ ine alle þe workes of oþre virtues and wyþoute þise alle þe oþre virtues lyezeþ þane name of virtue and becomeþ vices. Zigge ich wel þet in onwytt þise zeve virtues bevore yzed byeþ þe boȜes of riȝtvolnesse and al þet frut of guod workes þet of ham wexeþ belongeþ to þise trawe. Nou onderstande wel hou þe greate Maister of virtues ous spekeþ of þise virtue vor hi ne is naȝt ine his reule Yblessed byeþ þo þet riȝtvolnesse hicaldeþ over al and in alle þinges habbeþ discrecion and mesure wyþoute misnimminge vor we ne habbeþ hire onneape ywonne vor non ne is þet ne misnimþ ine vele maneres. And þervore ous comforteþ wel zueteliche oure zuete Maiste Jesu Crist huanne he ne zayþ naȝt Yblessed byeþ þo þet ne zenezeþ ne misnimeþ ac doþ al be riȝtvolnesse and be lingne. Ac he zayþ wel cortaysliche vor to conforti þe zenvolle. Yblessed byeþ þo þet wepeþ vor hy ffolle by comforted. þet is to zigge. þo byeþ yblessed þet yzyeþ and onderstondeþ and knaweþ wel hire defautes ine alle þise zeve poyns of riȝtvolnesse þet we habbeþ hier ynemned and þervore wepeþ and byeþ zorȝvol þet hi vindeþ zuo ofte onriȝt huer hi ffolden healde and vinde riȝtvolnesse. Vor þervore is þe wordle ycleped þe dane of tyeares and non ne may in þe wordle libbe wyþoute tyeares þet heþ ondervonge þe yefþe of wyt huerof we habbeþ yspeke. þanne behoveþ ase zayþ Salomon vor huo þet mest can and mest ziȝþ þe zorȝes and þe kueades of þe wordle þe more heþ zorȝe to his herte and tyeares and wepinges.

And þus beginþ þis wordle to tyeny and þe more þet tyenep þis lif þe more me wylnep þet oþer. And þerof wexep oþre tyeres vor þe wylninge of þe oþre live.

Nou ffelt þou þus þenche. Zix maneres of tyeres þet þe holy man heþ in þise wordle be þe yefþe of wytte. þe verste comeþ of þet me zyzt þet me heþ God ofte ywreþed be þoʒte be speche and be dedes. þe oþer comþ þerof þet me yziþ þe greate tormens hidouse an evrelestinde of helle huerof ech man ffel hadde grat drede. þe þridde wexep of þe kucades þet me yziþ þe guode þolye. þe verþe comeþ of þe zennes þet þe kueade doþ. þe vifte vor þise live þet tyenep and vor þe oþre þet deþ averst. þe zixte comþ of devocioun and of grat plente and of blisse of þe presense of Jesu Crist and of þe velinge of þe Holy Gost and þise byep arizt yblissed þet zuo wepeþ vor hi ffolle by yconforted ase zayþ þe writinge. Alsuo ase þe norice confortep þet child þet wepþ vor hi wypeþ þe ezen and him kest and hi deþ him leze be strengþe alsuo ffel do oure Lhord to ham þet wepeþ ine þise wordle as ich hadde ʒzed. Vor he wyle zuo wypi hare ezen þet nevre me ne ffolle wepe ne ne ffolle eyvele kuead ne zorze ac evre mo ffolle by mid God ine paise and in lezinge and in blisse wypoute ende.

OF ÞE YEFÞE OF STRENGÞE.

Nou we habbeþ yspeke of yefþes and of virtues þet governeþ þo þet ine þe wordle libbeþ mid þe loʒeste of þri states huerof we habbeþ bevore yspeke. Nou ffolle we mid þe helpe of þe Holy Gost speke of þe yefþes and of þe virtues þet more propreliche belongep to ham þet þe wordle onworþep and to þe heʒe helle of perfeccion wylnep. Of þan zayþ propreliche Job þet lyf of man ope þe erþe is ase knythod. Vor mannes lyf ine þe erþe is as borgeysie. Nou yziþ ane yongne boryeis and ane newene kniʒt. Mochel habbeþ þos of vele þoʒtes newe diverses and wylvolle. þe borgeys wylnep to chapfari an to wynne and to gaderi and þe ende of his wylle is al þerto þet ha by riche in guodes and in his tounne yworþssiped. þe knyzt newe geþ al anoþerne way vor he wilnep corteysyes to done an largeliche yeve and knythod to yerny

and guo to armes kuedes to þolye ffewy prouesses porchaci los and ine heze stat clive. þise tuo states we zyeþ apertliche ine tuo maneres of volke huerof þe on is þet wel ham wylleþ vram greate zenne loki do penonce yeve elmesse hyealde Godes hestes and of Holy Cherche and wel ham hit were ynoȝ yef hi miȝte ate ende bo zuo moche by yborȝe. þise byeþ ine guod stat and wel ham moȝe sovi. þe oþre byeþ to huam þet þe wordle anoyþ vor þe perils and þe zennes and de pinen huerof hi is al vol zuo þet non ne may habbe pays of herte ne stedeveest inwyt. Hi yzeþ of oþer half þet þer ne is no tresor þet moȝe by worþ to Godes love no zuyetnesse zuo grat pays of herte no blisse of þe wordle þet by worþ te þe blisse of klene inwyt zuo ham þingþ and wel hit is zoþ þet huo þet þise þri þinges may winne he ffolde by more þanne emperour. Ac þet is zuo grat þing þet veawe þer byeþ zuiche þet dorre þise nimminge maki ac huanne God yefþ to þe manne þise grace and þe ilke yefþe þet me clepeþ þe gost of strengþe he hym yefþ ane newe herte ane noble herte and hardi. Noble vor to onworþi al þet þe wordle mai behote and yeve. Hardyesse vor to þolie all þe kuednesse þet þe wordle may þreapni and of þise hardiesse speķþ oure Vader huanne he zede þet yblysseþ byeþ þo þet habbeþ hunger and þorst of riȝtvolnesse. Salomon zayþ þet he is riȝtvol þet onworþeþ his harm vor his vryend þet is vor God þet is riȝt vrend. And saint Bernard zayþ he ne is naȝt riȝtvol þet ne yziȝþ naȝt ine his herte and velþ and onderstant þet he is yeldene and ayens God of treuþe toppe alle þing. þe ilke þet zoþliche wylneþ mid al his herte to yelde þise dette to God þe ilke is of þan huerof oure Lhord speķþ huanne He zede þet þe ilke byeþ yblissed þet habbeþ hunger and þorst vor riȝtvolnesse. He ne zayþ naȝt yblissed hi byeþ þo þet habbeþ oþer þet doþ riȝtvolnesse ac þo þet habbeþ hunger and þorst. Vor þis riȝtvolnesse ne may by yhyealde ne þis dette ne may by volliche yyolde ine þise wordle ac ine þise wordle hi is ywylned and ine þe oþre ypayd. þervore ne zayþ naȝt oure guode Lhord and Mayster þo byeþ yblissed þet þise riȝtvolnesse ffolle do and þet þise dette ffolle yelde ac he zayþ wel cortayslaker ase He þet wot oure poverte yblisseþ byeþ þe ilke þet of

þise riȝtvolnesse habbeþ hunger and þorst. Vor He ne akseþ naȝt þet we Him yelde hyer his dette ac hit is him ynoȝ yef we habbeþ guod wyl to yelde. þis wylninge huanne hi is zoþ in herte behoveþ þet he hit ffewy be dede vor ase zayþ Salomon non ne may þet ver ine his bosme hede þet his robe ne berne. þis ffewinge ne may bi wyþoute virtue and wyþoute prouesse vor be wytnesse ne by playtinge me ne proveþ naȝt þet he by guod knyȝt ac be moche dede of armes and be moche þoliynge and to yleste. And þet is þe verþe virtue þet þe Holy Gost yefþ to þe manne vor to strepe of al in al þe verþe vice þet is þe zenne of sleawþe and of onlosthede. þis virtue is of zuo greate dignete þet amang alle þe oþre virtues þis one berþ propreliche be him zelve þane name of virtue vor virtue and prouesse is al on. þise virtue God yefþ to his sergons huanne he his wile maki kniȝtes ase he dede to his Apostles at lokes of huam we redeþ þet hi weren zuo dredvol þet hi no dorste guo out of hare house al huet hi weren mid þise virtue yarmed. Ac more hi yeden ledinde blisse huanne me dede han ffame and hardnesse.

þE TODELINGE OF VIRTUES.

þe filozofes þet of þise virtues droȝen hi todelden þise virtues ine zix deles þet byeþ ase zix stapes huerby þise virtues cliveþ and profiteþ. Ac oure Master þet made þe filozofes and filozofie þet is Jesu Crist He zet þane zevende poynt.

þe verste poynt of prowessse hi clepieþ magnanimitie. þe oþer fiaunce. þe þridde zikernesse. þe verþe þoliynge. þe vifte stedevestnesse. þe zixt magnificence. þe zevende þet oure mayster ȝette hatte hunger and þorst of riȝtvolnesse.

þise virtues me ne may naȝt propreliche nemni ase onderstondinge hise to diȝt ine Latin. Magnanimitie is heȝnesse gratnesse and noblesse of wylhede huerby þe man is hardi ase lyon and of greate nimminge. þis virtue heþ tuo delles greate þinge onworþi and wel grater to nime an hand and to chiese.

Of þe verste zayþ Zaynt Austin Prowesse is huanne corage onworþeþ

al þet ne is naȝt in his pouer þet is al þet he may lyese wylle him nolle him. And Seneke zayþ Amang wordleliche þinges no þing ne is grat bote herte þet greate þinges onworþeþ.

Of þe oþre dele zayþ þe filozofe þet magnanimite is renable nimminge of heȝe þyng and dredvol. Huo þet þise virtue heþ he yziþ þe wordle vram ver ase zayþ Ysaye þe profete. And þus him þingþ al þe worle lite ase a sterne hit þincþ to ous. þanne al þe wordle and alle þe bisyhedes and þe greate niedes of þe wordle him þingþ ase naȝt. And þervore hise ne prayzeþ naȝt bote ase þe web of þe spiþre. þanne Salomon huanne he hedde al þe wordle ywent and of alle þinges and of foles and of wyse ystrived he zayde his dom ine zuiche manere. ydelnesse. ydelnesse. ydelnesse. and al þet ich izi is ydelnesse. þet is to zigge þe wordle is ydelnesse and zuo hi is al vol of ydelnesse. And þe man himzelf vor huam þe wordle is ymad zuo is al ydelnesse vor ine him is alle manere ydelnesse ase zaip þe Sauter. Ydelnesse be stervinge vor his lyf vliþþ ase ffed. ydelnesse be bysihede vor þise bysyhedes byeþ ase meteles. Ydelnesse be kueadnesse vor zenne him makeþ more naȝt þane þing þet is ine þe wordle.

Nou is þane þet verste del of þise virtue þet him deþ þe wordle onworþi ase habbeþ ydo ine ariere and þe filozofe payen and þe holy Cristene man.

þe oþer del is zuo þet him makeþ þane way of perfeccion to nimene and þet lyf þet zuo moche seweþ ffarþ an dredvol to chiese. þet is þe way þet let in to þe helle of God. þet is ine þe stat of perfeccion. þet is þe way of prive red of oure Lhord þet He ffeuede to his Apostles ine þe helle huerof þis bok speķþ. þesne way chyzeþ þo to huam ne is naȝt ynoȝ to loki þe hestes of God huerto hi byeþ yhyealde and wylleþ volvelle his redes huer hi ne byeþ naȝt be dette yhyealde ase byeþ þo þet leteþ al þet hi habbeþ vor God and yveþ ham to sterve vor þe love of him þet starf vor him oþer ine þe londe beyende þi ze oþer ine an oþre stede. And ase doþ þo þet vorleteþ and al onworþeþ vor God and guodes and vryendes and ham zelve and makeþ ham zelve þrelles of oþren þet weren vry and makeþ ham zelve poure þet werin riche oþer

myȝten by. Hy doþ ham to þolye grat ſarpneſſe þet hedden ine þe wordle greate loſtes aſe byeþ manie þet byeþ ine religion and of herte and of bodie. Vor litel is worþ to by ine religion oþer ine ffarþneſſe of penonce yef þe herte ne is naȝt þerto. Vor þe cloþinge ne makeþ naȝt þane monck ne þe armes þane kniȝt ac þe guode herte and þe dedes of proueſſe.

þE OþER STAPE OF PROUESSE.

þe oþer ſtape of þiſe virtue is beleave vor huo þet heþ þane guode way ynome hit behoveþ þet him hycalde veſtliche ine hiſ wylle and þet he hadde guode beleave ine God þet he him volvelle þet he heþ agonne. þiſe virtue hi clepieþ beleave. Hi is wel nyedvol aye þe aſaylinges of þe wordle of þe vleſſe and of þe dyevle þet ſtrangleraker aſayleþ þane man ate agynninge. þet vleſſ him zayþ ych ne may þolye þiſ lyf ne mine ealde wones lete. þe wordle zekþ efter vor þan to wyþdraȝe aſe me zekþ ane þyef huane he is aſcaped of þe priſone. þe dyevel him zayþ Wrechche huēt wyltou do huervore þe yeſt þe zuo. Vor þou miȝteſt þe oþerlaker wel wytye. þiſe byeþ þe verſte aſaylynges þet Godeſ newe knyȝt þoleþ þet þengþ to wyne þe regne of hevene. Ac huanne he him yefþ to God be guode an ſtedeveſte beleave he ne heþ none hede. Vor he is þe treweſte vrend þet may and can and wyle hiſ oȝene loki and huam þet God wile helpe noþing him ne may derie.

þE þRIDDE STAPE OF PROUES.

þe þridde ſtape of proueſſe is zikernesse. Zykerneſſe aſe zayþ þe filozofe is a virtue huerby me ne dret naȝt þe kuedes ne þe perils þet bieþ bevore hare eȝen. And þet is þe þridde guod þet þe yefþe of ſtrengþe deþ. Vor þe Holy Goſt huanne he heþ yarmed hiſ knyȝt of hiſ virtue verſt he him yefþ noble herte greate þingeg to nimene. Efterward he him yefþ ane greate hete and a grat wyl to volȝy and grat hope vor to volvelle. Efterward he makeþ him ziker aſe lyoun zuo þet he ne heþ drede ne of perils ne of pinen ne of dyape ne of torment.

Ac he his wilneþ ase deþ þe newe knyzt þe tornemens an suo dede þe martires ase hit þingþ ine hare live huerof we redeþ of zaynte Agase þe mid greate blisse hiyede to torment also ase hi yede to feste oþer to a bredale.

þe VERþ STAPE OF PROUESSE

Ase þe Holy Gost makeþ his knyzt ziker vor to abide þe tormens and þe zorþes þet byeþ to comene alsuo he him makeþ strang and þolyinde vor to þolye huanne hi comeþ. and þet is þe verþe stape þet hi clepieþ pacience be þise virtue þe guode overcomeþ alle his vyendes þane dyevel þe wordle and þet vleff and al þet hi moþe zigge and do. Vor þet is þe ffield of gold to him þet vor Godes love þoleþ þet him wriþþ of eche half ase zayþ þe Sauter zuo þet no strok ne may him breke þe herte. þise virtue non ne heþ þet ne heþ bi vonedd vo[r] tribulacion makeþ pacience ase zayþ zaynte Paul ase þet ver makeþ þe tezele hard.

Wypoute þise virtue non ne is yproved ne þet gold ne may by wypoute ver yclensed. Wypoute pacience non ne heþ victorie vor huo þet lyst pacience he is overcome. Wypoute pacience non ne comþ to perfeccion. þerof we yzeþ vorbisne ate leste ine alle þe mestyeres þet me deþ mid hand. Moche þoleþ þe coupe of gold of strokes of yzen er þan hi by yþet ope þet bord of þe kinge and þe chalis er ha by yblissed and yþet ope þane weved. Moche þoleþ þe tonne of greate strokes er me do þrin þet guode wyn. Mochel is defouled mid þe vet of volleres þe robe of scarlet er þan þet þe kuen his do an. And ase vele miþt þou to þan vinde vorbisnes ase þer byeþ workmen at Paris of alle mestyeres. Be þise virtue is strang þe man ase þet ysen þet alle metals adaunteþ. Of grate pris ase þet gold þet þe more his is ine vere þe more hit is clene and clyer and trefable. ase þe salamandre þet leveþ ine þe vere and ase þe viþf þet in þe travailinde wetere him baþeþ and norisseþ.

þE VIFTE STAPE OF PROUESSE.

þe vifte stape of þise virtue is ycleped constance. þet is a virtue þet makeþ þe herte strang and stedeveest ine God ase a tour yzet ope ane stronge roche and as a traw yroted ine guod land þet hit ne fflake vor nenne wynd þet may come ne blawe þet is ine no cas þet moze come ne guode ne kueade. Wypoute þise virtue nonne ne comeþ to victorie vor huanne godes knyzt heþ ido zome prowessse þanne him asayleþ þe dyevel be ydele blisse and þanne is þe batayle ine þe herte þe stranger vor him zelve to overcome þet he ne valle be ydele blisse. þanne alle þe verste vondinge ne wes huerof David zayþ in þe Sautere þet þe dyevel overþrauþ þe wel stronge of left half be adversite and þe wel stronge a riht half be ydele blisse.

þise virtue preyseþ moche Seneke þet zayþ þet þer ne is virtue bote þe ilke þet geþ vorþ proudliche betuene þe one aventure and þe oþre þet is betuene þe guode and þe kueade and grat onworþnesse of on an of oþer.

þE ZIXTE STAPE OF PROUESSE.

þe zixte stape of prowessse hi clepieþ Magnificence. þise virtue hi describeþ þous. Magnificence is hi ziggeþ of heze nyede yblissede blevinge. þise virtue oure greate filosofe Jesu Crist clepeþ perseverance be huam þe guode Godes knyzt þoleþ þe kuedes and ylest al to þe ende ine þo heze waye of perfeccion þet he heþ ynome. Of þise virtue zayþ zaynte Paul þet alle þe virtues yerneþ ac þis wynþ þet zuord. Alle hy vizteþ ac þis heþ victorie and þe coroune. Alle wercheþ ac þis berþ away þane ffepe aneuen. Vor ase zayþ oure Lhord Huo þet blefþ al to þe ende he ffler by borze and non oþer. More vorþ ne couþen þe filosofes lede þe virtue of prowessse ac þe deciplis of oure Maistre Jesu Crist guoþ ynoȝ more vorþ vor ase zayþ Salomon Huanne hi habbeþ al asummed þanne verst ham þingþ þet hit is al to aginne. þe virtue and þe prowessse of þe filozofes wes al vor þe vices to overcome and to zeche þe virtues ac þe prowessse of halȝen vor to overcome þe vices and þe virtues to zeche and þerto principalliche vor to healde rihtvolnesse an

treuþe avoreye Jesu Crist. He ne is naȝt riȝvol þet ne yelt þet ha ffele be his miȝte and vor zoþe mochele is riȝtvol þing and sceolvol þet ich yeve mi lif and mi dycap vor Him þet his lif and his dycap yaf vor ous. And ase moche ase He is worþ betere þanne ich zuo moche ich am yeldinde be riȝte riȝtvolnesse ase zayþ saynt Anselm. þise riȝtvolnesse ich may wynny ac ich ne non oþer ne moȝe hier hit yelde ne volliche hit paye ase we habbeþ bevore yzed. And þervore is þe zevende stape of þise virtue þe ilke þet oure Maister Jesu Crist deþ þerto huerto þe filozofes ne miȝte come þo he zede Yblessed byeþ þo þet habbeþ hunger and þorst of riȝtvolnesse. þanne byeþ þo ariȝt yblessid þet þe zix stapes of prowesse byeþ yclive and habbeþ hunger and þorst and grat wyl þe zevende stape be hare myȝte clive.

þE BOȝES OF PROWESSE.

In þise trawe ase ine þe oþren we vindeþ zeve boȝes vor ine zeve maneres of viȝt þer comeþ zeve maneres overcomeinges and be þise zeve overcomeinges hi wyneþ zeve maneres of corounes þet byeþ zeve medes huerof saynt Jon spekeþ in þe Apocalipse. Vor ase zayþ saynt Bernard Mochel is he fol and overweninde þet wyþoute overcominge abit to habbe þe coroune and huo wyþoute viȝt wenþ habbe þe maystrie huerof zaynte Paul zayþ þet nevre to coroune ne ffele come þet trieweliche ne viȝt treweliche. þet is to zigge be þe laȝe of þe velde of þe yprovede þet wes ywoned to byenne þe ealde manere at Rome þet þe ilke þet to þe velde him dede vor to habbe los overcom alle þo þet þe mayster of þe velde dede come ayen him. þe mayster of þe velde is Jesu Crist þet asayþ his newe knyȝtes as hit is ywrite ine þe boc Kinges. þes mayster is wel trewe ase zayþ zay[n]te Paul and kan vol wel þe miȝte of echen. He ne þoleþ þet no vyend ous vondy over oure miȝte ne non adversari ous asayli þet we ne moȝe overcome yef we willeþ mid his helpe þet ine þe viȝt ous wext oure strengþe ase zayþ zaynte Pael. Saynt Jon ase we habbeþ yzed to parteþ zeve overcomeiggas and zeve corounes þet is to zigge zeve maneres of medes þet God beliet to þan þet overcomeþ.

þE VER3TE VI3T.

þe verste vi3t þet þe Cristene habbeþ is aye dyeadlich zenne. Ine þis vi3t nevre is overcome þet nele to senne consenti. He overcomeþ þane vi3t þet is wel li3t to overcome to þe bolde herte and lang and riotouse to þe sleavolle and to þe onlosti þet byeþ slacke to Godes service. þet ne byeþ ne wel chald be poer ne wel hot ine þe love of God ase zayþ zaint Jon. þe ilke þet valþ an is overcome ine þise vi3tinge heþ more strenger to done him zelve to do arere and him zelve to weri þanne þe ilke þet is stondinde vor he ne heþ none mi3te him zelve to arere bote God him hyalde þe hand be his grace. Vor ase vi3f geþ in be him zelve and be his wille into þe nette alsuo þe man geþ in be him zelve and be his wille into zenne. Ac out ne may he na3t guo wyþoute oure Lhordes helpe þet him yefþ huanne he wyle and þe armes of penonce huerby he may overcome his yvo þet is þe armure þet þe Apostel Paul het to nime ine þise vi3tinge vor man onarmed ne is na3t worþ ine vi3t. Nou ffelt þou conne þet to þan þet þe man by wel yarmed vor to overcome profitliche zenne hit behoveþ þe he hadde þri þing þet byeþ ine zoþe penonce. þe verste þing is vorþenchinge of herte þe oþer ffrifte of mouthe þe þridde is yno3 amendement be dede. Of þise þri þiuges is yhol þe hauberk of penonce. Yef þe on of þise þri þinges fayleþ þe armure is al vals and he þet berþ overcome. Vorþenchinge aceseþ grat zor3e and greate zykinges of herte vor þet he heþ ywreþed his ffeppere. And þe more þet me him heþ ywreþed þe more gratter ffell by þe zor3e.

OF þE VORþENCHINGE OF KYNG DAVIþ.

þous vorþu3te þe kyng Daviþ ase he zayþ ine þe Sauter. Ich zuynke and travayli ine mine zykinges and wille weffe eche ni3t mi bed and mine couche mid mine teares. þe ilke þet God heþ ywreþed be dyeadliche zenne he ffell zor3y mid dycpe herte zuo þet þe herte melte al in to tycares and in to greate zor3es and mid greate zikinges me ffel grede to God merci ase his þyef ase his mansla3þe ase his bezuykere þet heþ

ofserved þet gibet of helle. þe zenezere is Godes þief vor þe guodes of his lhorde þet ne byeþ him bote ylend vor to wynne þet byeþ þe guodes of kende and of grace and of haþ huerof him behoveþ rekeninge and scele yelde wel straytliche he hise heþ folliche yspended ine evele wones and al ylayd to an hazard. Efterward he is moyrdrer of þe kinges doȝter þet is of his oȝene zaule þet wes Godes doȝter be grace þet he heþ yslaze be dyadlich zenne. Efterward he is Godes bezuykere vor þe castel of his herte and of his bodye þet God him heþ ytake to loki he heþ yolde to his yvo dyadlich þet is þe dyevel. Wel þanne he ffeel grat zorȝe hadde þet is in zuich poynt and ofte mid his teares his bed weffe þet is his inwyt huerof þe venimouse eddre of helle *sest geus* zueche tyeares driveþ þane dyevel vram þe herte ase þet hote weter cacheþ þane hond out of þe kechene. Efter þe vorþenkinge ffeell come þe ffrifte þet is þe guode chomberier þet clenzeþ þet hous and kest out al þe velpe mid þe besme of þe tonge huerof speķþ David ine þe *Sautere et meditatus sum cum co[r]de meo et excercebar et scopebam spiritum meum.*

OF ÞE FFRIFTE.

Nou onderstand wel hier hou me ffeel by yffrive þerto þet þe ffrifte by worþ to þe helpe of þe zaule. þerto behoveþ zix conditions. þe verste is þet hi bi ymad wysliche. þis wyt is ine tuo þing þe verste þet me nime hede to huam he ffeell him ffrive. Efterwar huerof Saint Austin zayþ vor þet me deþ vor te bevly þane dyap of þe bodie me ffeel do vor to askapie þane dyap of þe zaule. þe zike vor to bevly þane dyap and vor to hadde helpe zekþ bleþeliche þane beste fisician and þane wyziste þet he may hadde. Alzuo sayþ saynt Augustin þet huo þet wille wysliche him be rede and grace avore þe God vynde he ffeel zeche zuych ane confessour þet conne bynde and onbynde þet is þet he conne wel yknaue zenne and þane zenezere wel rede and þet he hadde power him to asoyli and him penonce to anjoin be þe zenne. *Qui vult confiteri peccata sua ut inveniat gratiam, querat sacerdotem qui sciatur ligare et solvere, etc.*

Efter þan huo þet him wisliche wyle ffrive he ffeel myd wylle þenche ane his zennes avore þet he come to ffrifte and al his herte zeche and his

inwyt hou he heþ God and his yblyssede Moder and his halzen ywreþed and mid greate deede al his lyf beþenche ase dede þe guode king Ezechie þet zayde þus Ich wyll beþenche alle mine yeres ine biternesse of mine zaule. þe zenezere ffel guo into his house þet is into his herte naȝt pasindeliche ase þe jouselour þet ne blefþ naȝt bleþeliche in his house vor he heþ no worse hous þanne his oȝen. Ac þer he ffel bleve and ysy alle his defautes huerof he ffel yelde rekeninge and skele to God an to his preste þet is to his ffriftevader an ffel þenche of him zelve ase þe ilke þet heþ day vor to rekeny of his ondervonginge and of his spendinges bevore his lhorde. þanne he ffel him diligentliche þenche bevore and izy þet writ of his inwyt þet he ne faly ine his rekeninge. Vor yef he faileþ at his rekeninge God nele naȝt faly at his. Huanne me heþ diligentliche yþoȝt of his zennes and yzeȝe hou and ine hou vele maneres he heþ God ywreþed and hou veleȝyþe and hou kueadliche he heþ yzenezed and hou longe ybleft ine þe zenne þanne ffel he him of al hasteliche ffrive.

And þis is þe other condicion þet ffel by ine ffrifte. þe kyng David aros at midnight him vor to ffrive ase he zayþ ine þe Sautere. Onneaþe abod he ane monþe ne alhuet half a yer. Ane þe wyse ine oþre stede ine þe writinge zayþ þus. Ne abyȝd naȝt þe to wende to God ne zech naȝt to lenge ne bevly and naȝt ne verste vram daye to daye vor þe abidinge is wel perilous vor many skeles. *Non tardes converti ad Dominum neque differas de die in diem. Subito nam veniet ira illius et in tempore vindictæ perdet te.* Verst vor þe condicion of zenne vor zenne is a ver berninde þe ne may naȝt by ykueȝt bote be tyares of ffrifte. And mochel ffolde he by fol þet zeȝe his hous berne þet nolde an haste yerne to þe wetere. Efterwrrd zenne is wel grat ziknesse and þe ffrifte is þe medecine. And vorȝoþe he praizeþ lite his helpe þet him zelve yziȝþ zik al to þe dyape and naȝt ne wilneþ zone to by hol. Efterward þe dyap þet is yredy and over al aspiþ þane zenezere him ffel sterie zone him to ffrive vor he not ne þane time ne þane day ne þe oure huanne þe dyeap ffel come þet ofte ondernimþ þane zenezere huer he ne nimþ none hede. And vorȝoþe huo þet wyste huet day he ffolde sterve he hine wolde

agrayþi ase zone ase he miȝte. Efterward yef þe zenezere yziȝþ wel þet peril huer hit is vor he is ine þe prisone of zenne ine þe þrote of þe lyone of helle and of þe dragoune þet him wyle vorzuelȝe he wolde grede to God be ffrifte aze zone ase he miȝte. Efterward yef he yzeȝe þe greate guodes þet he het vorlore be his zenne þe guodes evrelestinde and þe guodes gostliche his time and him zelve þet al may habbe ayen be ffrifte mochel ffolde he by fol bote yef he him hastede te habbe hit ayen. Efterward þe merci of God þet him abyȝt and ffofþ at his dore aze zayþ þe Apocalypse ha ffel him hasti to ffrive. Vor aze moche aze God abyȝt more þane zenezere þe more he him smit þe more fellaker huanne he him yziȝþ onlosti and sleauvol ase þe fflyetere þe more þet he draȝt his boȝe þe harder he smit. And vorzoþe he heþ his oȝene boȝe ybent and adraȝe ase zayþ þe Sautyer vor to slaȝe þane zenezere bote yef he him ne wyȝte. Efterward þe ilke þet late ham ffriveþ voryet ofte his zennes zuo þet onnyeape hit bevalþ þet he by wel yffrive vor he voryet manye zennes huerof he nevre him ffel beþenche. And zuo him ne ffel nevre vorþenche ne nevre by ffrive. And þet is to him wel grat peril. Eferward huanne he is bevore his ffriftevader he ffel him ffrive openliche þet is to zigge þet he ffel zigge his zennes clyerliche and nakedliche zuo þet þe ffrivere iȝi openliche þe herte and þe onderstondinge of him þet him ffriveþ. Vor þe zike ffel onwri his ziknesse vor operlaker þe fizicien ne may naȝt wel werche ne þe leche ne may naȝt werche mid þe zike bote yef he yzi his wonde. And þervore zayþ Boeice þe wyse þet yef þou wilt þet þe leche þe hele hit behoveþ þet þou onwri þine wonde. þanne þe truont þe ffel teche to by ffrive þet fleweþ hare poverte and hare ziknesse and doþ þet voleste bevore vor to habbe þe elmesse alzuu ffel þe zenezere onwri and ffeawi his zennes vor to habbe merci an þis is þe þridde condicion þet ffel by ine ffrifte. Efterward the zenezere him ffel ffrive yhollyche þet is þe verþe condicion vor he ffel zigge alle his zennes and greate and smale and þe aboutestondinges of þe zennes. þanne ffel he verst yzy þe zeve dyadliche zennes of huȝchen we habbeþ above yspeke and yholliche of echen him ffrive be þan þet he him yvelþ gelty no þing to hele no þing wyþ-

zigge naȝt him to defendi ne nenne oprenne wraye. And þus him ffrof Daviþ þet zayde ine þe Sautere Ich wylle me ffrive and ich wille zigge alle mine zennes aye me naȝt of opren ne ayens opren ase doþ þe ypocrites þet doþ þet vayreste wyþoute þet telleþ hire guodnesses and wryeþ hare kueadnesses and wrayeþ þe opre and þerof þet hi byeþ mest hamzelve gelti þet yzyeþ þet mot ine þe opres eȝe and ne yzyeþ naȝt þane refter ine hire oȝene eȝe. Zuyche weren þe Farizeus of þe Godspelle þet zayde his guodnesses and onworþede þane publican þet mildeliche byet his beyest ine þe temple and himzelve demde bevore God and zoȝte merci and zede Lhord God have merci of me zenvolle. And þus him ffel deme þe zenezere bovore God naȝt vor to lessi his zennes ac vor to mori and weȝe wyþoute lyeafinge. Efterward þe ffrifte ffel by yhol naȝt todeld ine vele ffriveres. Vor me ffel zigge al to onen naȝt o del to onen and þet oper del to anopren vor God ne takþ none hede of zuiche tales. Efterward me ffel zigge naȝt onlepiliche þe zennes ac þe aboutestondinges alle þet moreþ þe zennes. Vor þe zenne is gratter ine one manne þanne ine anopren ase in man of religion þanne in ane seculer and ine ane prelat þanne ine ane loȝer ine ane greate lhorde þanne in ane simple manne. Efterward hit is more zenne ine one stede þanne ine anopren. Ase in holi cherche oper ine oper holy stede. Efterward ine one time þanne in anopre ase in Lenten oper in ane heȝe messeday. Efterward huanne me zenezep wytindeliche me zenezep more ynoȝ þanne onknawyndliche. Efterwar me ffel zigge þe condicion of þe zenne vor hit is more zenne ine wyfman yspoused þanne in ane sengle oper in man oper ine wyfman of religion ine ane preste oper in ane dyakne. Vor þe heȝere þet byeþ þe hodes þe gratte is þe zenne. Efterward yef þe zenne is aye kende oper kendeliche. Efterward hou ofte he heþ yvalle into zenne and hou longe he heþ ybleved þerine. Efterward me ffel zigge yef he ne heþ naȝt yvoȝte aye þe vondinge oper yef he heþ yporchaced þe zenne oper yvoȝte ine þe vondinge vor þer byeþ some þet ne abideþ naȝt þe vondinge ac his porchaseþ and zuo hi valleþ. Efterward þe cause and þe vondinge þet comþ to do zenne me ffel zigge and alle þe opre causes and þe aboutestondinges þet moȝe mori þe zenne.

Efterward me ffel zigge and yerne by þe lemes huermide me heþ yzeneþed. Verst me ffel guo to þe herte and zigge his þoþtes huyche þet hi by oþer vleffliche oþer gostliche. Gostliche ase aye þe byleve oþer of ydele blisse oþer of envie oþer of wreþe oþer of oþre manere huerof þer is to moche. þe vlessliche belongeþ to lost an to wylninges zuo me ffel wel loki ine alle þise þoþtes yef þer is consentinge oþer lang blevinge ine þe lostes þet is oþer huil ase moche worþ ase to consenti. And of alle zuiche þoþtes he ffel him ffrive.

Efterward me ffel nime yeme yef me heþ yzeneþed be þe lemes of þe bodie vor me kan zeneþi ine vele maneres. Verst be þe heavede hueran me zet ofte grat cost ase doþ þise leuedis þet zuo curiouseliche agrayþeþ hire heaueden mid preciouise agrayþinges vor klene ydele blisse vor to liki and vor to draþe zenne. Huervore hi zeneþeþ ofte kueadliche and nameliche þo þet makeþ zuo greate hornes of hare here oþer of oþren þet hi seemleþ wel fole wyfmen. Ynoþ þer is of ydelnesse aboute hire heaued to kembe to wesse ine trossinge an ine ffeaweres pouringe huerof God mochel wreþeþ. Of þise ydelnesse ne byeþ naþt quitte þe men þet doþ zuo grat payne ham to kembe and to pouri ine ffeaweres and ine hare here wel to croki an to bleue be strengþe to þan þet hi hadde vayr dorilot þet is ine tokne of kueadnesse and of zuiche ydelnesse hi ffolle ham ffrive.

Efterward me ffel yerne to þe vif wittes of þe bodie huerby me zeneþeþ wel ofte oþer be þe ezen ine fole ziþþe oþer be þe yearen ine folliche to hiere and yhere bleþeliche þe misziggeres and þe blonderes and þe scorneres and þe lyeþeres and oþre folyes. Oþer be þe mouþe ine folliche to spekene ine to moche ethe and to moche drinke. Oþer be þe nase ine to moche him to liky in guode smelles. Oþer be fole takinges and inhonesteliche oþer ine him zelve oþer ine his wyve þet he heþ oþer ine oþren þet wors is bi hit man bi hit wyfman.

Alsuo he him ffel ffrive of mochel hede þet me deþ ine ffredinge to bedde and to regge and hosiinge and ffoinge and of alle oþre þinges þet he beþengþ. And þous is þe ffrifte yhol huanne me zayþ alle þe

lackes greate and smale. And þis is þe verþe condicion þet ffeþ by ine ffrifte.

þe vifte condicion zuo is þet me ffeþ by yffrive mildeliche vor þe zenezere speķþ to God þet yziþ his herte. þanne þe ffrivere ne is bote þet yeare of God and þet ha yherþ he not naȝt ase man ac ase God. And þervore ffeþ þe zenezere him mildi ase moche ase ha may bevore God and zigge his zennes mid greate drede and ffeþ his zennes alle keste out tovore him ase zayþ þe writinge. Ase me helt vol a pot of wetere huanne þet weter is yffet þer ne blefþ no colur ase ine melk ne smel ase ine wyn ne smac ase ine hony alzuο me ne ffeþ ofhyalde of þe zenne zepþe he hit heþ yzed ine ffrifte ne þet colour þet is þe kueade matere þet me neþ yheld oþer ine speche oþer ine ziþþe oþer ine kueade velaȝrede to volȝy oþer ine oþre þinges þet heþ colour of zenne. Efterward me ffeþ lete þane smak of zenne yef he ofhalt þane smak of zenne þet þengþ of þe zenne þet he heþ ydo and him lykeþ wel ine þe þoȝte and is ypayd. Ac he ffeþ þenche of his zennes mid greate drede and mid greate zorȝe of herte and him zelve ffeþ ine him zelve and hadde greate fflame tovore God and vest wil þet nevre mo to zenne ne ffeþ wende ayen þaȝ me ffolde hine al toheawe.

Efterward me ffeþ lete and bevly þane smel. þer byeþ zome þet wel vorleteþ þe zenne ac bleþeliche hi hereþ þerof speke. Ac he þet him wel vorþingþ he ne ffeþ naȝt þerof yhere speke þet he ne ffolde hadde wlatiinge.

þe zixte condicion þet ffeþ by ine ffrifte is þet me ffeþ ofte by yffrive vor manie skeles. Verst vor to zeche þe more grace of clenness e ase þet line cloþ þet is yhuyted be ofte weffinge. Efterward vor þe zennes venials huerine me valþ ofte and huο þet ofte him bevelþ ofte he him ffeþ weffe. Alsuo ase hit behoveþ ofte þet fflip lhade out þet weter þet alneway geþ in. Efterward vor to cachie and veri þane dyvel vram him. þe voȝel him verreþ bleþeliche vram þannes huer me breķþ his nest and vram þannes huer me him benimþ his eyren. Efterward vor to lyerni him wel to ffrive vor wone makeþ maister ase hit ffeþ ine þise oþre creftes. Efterward vor þet me voryet ofte þe zennes þervore me ffeþ ofte

by yffrive and telle. Efterward vor þet me not yef me heþ wel yby yffrive oper vorþenchinde zuo me ffel ofte winne ayen þet me heþ lesse yno3 ydo. Efterward him zelve þe more vor to bou3e and vor to hadde þe more mede of God. þervore me acsede ane abbotte huervore he him ffrof zuo ofte and he ansuerede þervore he zede þet ich hadde alneway drede þet ich ne am na3t wel yffrive. Efterward ich me beþenche ofte of some þinges þet ich ne hadde na3t yzed and þervore þet be þe ffrifte ich me arere alneway þe more milde.

Nou hest þou yherd hou me ffel by yffrive nou þou ffelt ywyte þet vif þinges specialliche destorbeþ zoþe ffriffþe.

þe verste is ffame þet he ne dar na3t zigge his zenne vor ffame. And þet deþ þe dyevel þet him zet bevore þe ffame him vor to sette þane mouþ ase deþ þe þyef þet þraup þane little bal into þe hondes þrote þet he ne ffel na3t berke vor of zuyche kende is þe ilke litel bal þet makeþ þane hond domb huanne me hit þrawþ into þe þrote. Ac þe zenezere ffel þenche þet þe ffame þet me heþ ine þe ziggenge of þe zenne is grat del of þe amendinge. Efterward he ffel bleþeliche drinke a lite of ffame vor to bevly þe greate ffame þet þe zenezeres abideþ ate daye of dome huanne ech of þe wordle ffel yzi his o3ene zennen. þet oper þing is wycked drede vor to do greate penonce þanne þe dyevel deþ into þe eare of þe zenezere þou ne mi3t na3t lete þine wones. Zuich volk is ylich þe horse þet heþ drede of his ffede and vorzoþe hit ne is bote ffed al þet me may do of penonce ine þise wordle to þe zi3þe of þe pine of helle oper of purgatorie. þe þridde kueade love þet þe dyevel heþ zuo þane zenezere vorzoke þet he loveþ zuo his lost þet he hit nele lete zuo þengþ þet vor na3t he him ffrifþ zuo he slepþ ine his zenne ase deþ þet zuyn ine þe wose. þe verþe þing is hope of lang lif þervore þe dyevel zayþ þou art yong man þou ffelt libbe longe arrere þe and do þi wyl þou ffelt wel come þer to þe to ffrive. Ac he ne zi3þ na3t þane dyap þet him wayteþ and þet hine wile nime rapre þanne he ne wene vor God þet behot voryevenesse to him þet vorþingþ he ne behat him na3t tomor3e ase zayþ saynt Gregorie. þervore þe dyevel playþ ofte mid þe zenezere ase deþ þe cat mid þe mous þanne he his heþ ynome and huanne he heþ

mid hire longe yplayd þanne he his eth. þe vifte þing is wanhope huerin þe dyevel deþ þane zenezere ac he ffolde þenche þet God voryefþ liȝtliche to ham þet vorþingþ and more is bleþelaker vor to yeve voryevenesse þanne we vor to aksi.

OF YNOȝBOTE.

After þe ffrifte comþ ynoȝbote þet is þe amendinge þet me ffel do bi þe wille and bi þe rede of þe ffrivere þet ffel deme þe amendes be þe geltes oþer ine vestinges oþer ine elmesse oþer ine benes oþer in oþre þinges ase be þan þet þe zenne acseþ. And þe zike ffel bleþeliche bouȝe to þe fisicien vor to habbe helpe and þet guode chi[1]d deþ bleþeliche þe herte of his vader gostlich vor þe guod of his zaule.

Nou hest þou yherd þe þri þinges þet heleþ þet hauberk of penonce huer mide God armeþ his newe knyȝt vor to overcome þet viȝt þet he heþ aye zenne and he ffel overcome þise viȝtinge he ne heþ hede of þane oþrene dyap ase zayþ sayn Jon. þe verste dyap of þe zaule is þe dyap of zenne þet overcomeþ be penonce huerby me askapeþ þane oþrene dyap þet is þe dyap of helle þet sterve ne may. þet is þe verste boȝ of þe trawe of prouesse. Huo þet overcomeþ þane viȝt he overcomeþ ane oþrenc. Huan þe man him vorþingþ of his zenne þane com þer a newe wrestlinge to his oȝene herte huet penance he ffel do, and huet lif he ffel lede and vele þer byeþ zuyche þet ine þo viȝt byeþ overcome. Vor ase God zayþ ine his spelle nou y leveþ nou hi misleveþ nou hi wylleþ nou hi ne wylleþ nou hi proposit nou hit is betere þervore hi byeþ ase þe wedercoc þet is ope þe steple þet him went mide the wynde. Ac huanne þe man serveþ God and strenþeþ his herte ine his guode wille þanne if þe ilke viȝt overcome an þanne makeþ him God strang and stedeveſt ase a pos ine his temple þet is Holy Cherche ase zayþ saint Jon. þis is þe oþer ovecominge and þe ffepe þet him kepp.

Efter þise wrestlinge comþ þe þridde þet þe man heþ to his oȝene vleffe þet mochel him playneþ and grocheþ huanne hi beginþ to vele þe harnesses and þe smertnesses of penonces and mochel ha viȝt vor to come ayen to his yealde wones þet vles is þet kucade wyf huerof

spekþ Salomo þet huo þet mest deþ hare wil þe worse him is and þe more hi is ayen him and huo þet him let overcome be his vlesse he is inc a wel zor3vol þreldome and wel vil. And þet wes betokned ine Samson þe stronge þet vor þan þet he let him overcome be ane wyfmanne he vorleas his her of his heauede huerinne wes his greate strengþe and þe ezen of heauede and þe strengþe of his bodie and vil into þe honden of his yvo þet him deden grinde ate querne ffamvolliche. Al þis deþ þe dyevel gostliche to þan þet him let overcome be his vlesse. Huo þet þerne vizt overcom God him behat þe huyte robe of chastetee and of innocence ase zayþ þe Apocalipse.

Efter þise viztinge comþ þe wordle and dame Fortune mid al hare huezel þet asayleþ þane man a ri3t half and a left half þet byeþ tuo wel greate viztinges huer moche volk is overcome a ri3t half and a left half ase zayþ þe Sauter. Vor more is strang þe vondinge þet comþ of worþffipes of riches of lostes þet þe dyevel byet and deþ bevore þanne by þe ilke þet comþ be adversete ase of povert of zyncnesses þet God zent. And þe ilke þet overcomþ þane verþe vizt þet is huo þet vli3þ and onworþeþ mid herte þe worþffipe of þe wordle God him behat worþffipe and he3nesse ine hevене. Vor he him wyle do zitte mid him ine his trone ase zayþ þe Apocalipse. To him þet ffel overcome þane vifte vizt þet is a left half þet is adversete of þis wordle God him behat þe manne þet is yhed þet is þe greate zuetnesse an þe greate likinge of paradis þet non ne him may benyme. Vor be þe manne þet wes zuo zuete þet ech vand zuych smac ase he wolde is onderstonde þe greate zuetnesse þet greate lost þet God hordeþ and wyteþ to ham þet overcomeþ þe adversetes of þise wordle. þe zixte vizt þet is wel strang is aye þe kueades þet byeþ in þise wordle þet byeþ þe lemes of Anticrist þet werreþ þe guode men be hare strengþe ase deden ine calde time þe tyrans þe martires þe eretiks þe guode cristene men and ffolle do ine þe ende of þe wordle þe lemes of Anticrist þet ffolle werri zuo þe guode Cristene þet onneaþe ffel by eny þet dor byknawe þet by Cristen vor þe strengþe of Anticrist and of his lemes þet is þet best þet sayn Jon yze3 þet werrede þe hal3en

huerof we habbeþ bovore yspeke. þe lemes of þise beste ham ffeawep
 nou ine kucade princes and ine kucade overlinges þet be hare greate
 covaytise defoulent and bevelep and etheþ are onderlinges zuo þet þe
 guode men þet byeþ onder ham habbeþ yno3 to þolye and yno3 of zor3es
 and of greate misval. Ac þe ilke þet al nimp ine þo kuodnesse ase dede
 Job and him lefþ al ine God overcomp þis rizt and to þan þet hit over-
 comp God him behat þet he him wyle yeve mi3te over his yvo ase zayþ
 zaint Jon ine þe Apocalipse. Efter alle þise viztinges comp þe laste þet
 mest is strang. Vor þe dyvel þet mochel is kuedvol and sotil huanne
 he yzi3þ þet þe man is yclive ope þane hel of perfeccioun and he heþ
 alle viztes bevore yzed overcome þanne asaylep him be ydele blisse and
 be presumcion vor him þingþ þet he is a wel guod man and wel mid
 Gode vor þet he heþ zuo moche ydo and ypole vor him huervore he
 valþ oþerhuil vram zuo he3e zuo lo3e ase dede Lucifer. And þervore
 hit is grat nyed þet þe man by wys and ywer him vor to were vram
 ydele blysse þet makeþ þe efterwarde. Vor ine þe ende liþ ofte þe
 accombringe and nyxt þe havene spilþ ofte þet ffip þet geþ zikerliche
 ine þe he3e ze. þervore hit behoveþ þet he agrayþi his zayl þet is his
 onderstandinge to þe havene of helpe þet is to Jesus Crist be þe wynde
 of stedevest love and of grat wylninge of God. þis is þe ende of
 riztvolnesse huerof we habbeþ above yspeke þet comp of þe yefþe of
 strengþe and of þe virtue of prowessse aze þe guode kni3t and orped þet
 heþ guod herte and hardi and heþ yby ine vele þrestes mid grat wil and
 grat hunger to ffewy his strengþe ine tornemens oþer ine viztinges him
 vor to alosi and vorzoþe huo þet heþ grat love of God and grat hunger
 and grat wilninge of his helpe he ovecomp listlyliche þise last vizt.
 Vor he nele he nazt ne wylneþ ine þise live bote þet is to þe worþffipe
 and to þe blisse of God and helpe of his zaule. And huo þet þis vizt
 overcomp he winþ þe mede huerof saint Jon spek huer þet oure Lhord
 zayde ine þe Apocalipse to him þet flæl overcome Ich wylle him yeve to
 ethe of þe trawe of live þet is amidde paradys þet is Jesu Crist þet yefþ
 lyf evrelestinde huerby alle þe hal3en libbeþ ine þe blisse of paradys and
 byeþ alle volle and volveld. And þet is þe blissinge þet oure guode

mayster behat ine his Spelle to his guode kniȝtes huanne He zede yblissed byeþ þo þet habbeþ hunger and þorst of riȝtvolnesse þet is of God to servi and to lovie vor hi ffolle by volveld of þe frut of þe trawe of live. þet is þe ende and þe guodnesse of þise virtue þet is ycleped prowesse huerto ous lede þe yefþe o strengþe.

OF ÞE YEFÞE OF RED AND OF VIRTUE OF MERCI.

Ase þe Holy Gost yefþ strengþe and wyl of greate þinges to onder-vonge alsuo He yefþ red huerby me comþ to guode heauede and to guode ende of þet me nimp an hand. þet is a grat grace þet þe Holy Gost yefþ þet is ycleped þe yefþe of red huerby þe man heþ grat bezyinge and grat beþenchinge in þet he nymþ an hand and þet he ne by to hastif ine his niminges. Vor ase zayþ þe filozofe greate þinges byeþ ydo naȝt be strengþe of bodie ne be armes ac be guod red. And anoþer zuo zayþ þet hette Socrates þet of hastif red hit vorþingþ efteward and þervore zayþ Salomon Ne do naȝt wyþoute guod red and efter þe dede hit ne ffele naȝt þe vorþenche.

þis grace him ffeuweþ ine man ine þri maneres. Verst to zeche bleþeliche guod red. þous redde Tobye his zone. Vayre zone zayþ he zech evremo red of wyse men. And Salomon þus zayþ þer no guod red ne ys þet volk tovalþ and is al onzauwed ac hi is wel yholpe huanne þer is moche guod red wyþinne. Ac loke þe zayþ þe wrytinge vram kueade rederes and ne akse no red at foles vor hi ne lovieþ bote þet ham likeþ naȝt þet payeþ God. Alsuo tekþ þe wrytinge þet me ffele zeche red ate yealden and naȝt mid þe yonge þe ne byeþ naȝt yproved ine nyedes. Ac mid þe yealde þet habbeþ yzoȝe and yproved þe þinges þet is þet wyt and þet red. Vor þan þet Roboam Salomonnes zone vorlet þane red of þe yealden guode men vor þane red of yonge he vorleas þet gratteste del of his kingdome.

Afterward huo þet heþ þise yefþe he onderzekþ þe redes þet me him yefþ and þengþ mid greate beþenchinge þet is grat bezyinge yef me him ret wel and troweliche naȝt listliche yleve to þe rede oþer to þe ziggenge of one manne ne of tuaye hou moche þet hi by his prives and

his vrendes. Huerof Seneke zede þet wys man exameneþ þe redes and ne yleþf naȝt liȝtliche vor þe ilke þet yleþf liȝtliche vint ofte þet me him gyleþ and misret. Efterward huo þet þis yefþe heþ he boȝþ to guod red þanne he hit heþ yvounde vor naȝt he zekþ red þet ne heþ no wyl to do laȝe huerof Salomon zayþ þet hit þingþ to þe fole þet he is ine riȝte waye. Ac þe wyse zayþ on red is to zigge vor þe wyse bouȝþ to guod red þet þe foles onworþeþ. þe meste profitable red þet me may habbe is þe red of oure guode maistre Jesu Crist þet is the Wysdom of God þe Vader of huam comþ al guod red ous brengþ vram hevene þe ilke þet is þe Angle of hed ase zayþ þe writinge þet is þet red þet He ous yefþ ine his Spelle huanne He zede yef þou wylt by parfit guo and zel al þet þou hest and yef hit þe poure vor Godes love an com efter Me and þou ffelt habbe grat hord ine hevene. Yziȝ and þench huo yefþ þane red vor þet is ase zayde þe Wysdom of God þe Vader þe Angel of hed þet is zoþ God and zoþ man þet com ine erþe þe vor to rede and þe vor to teche þane way and þane riȝte peþ to guonne into paradis þet is þe peþ of poverte huerby let þe Holy Gost þo þet he alizt of þe yefþe of red. Zoþ hit is þet ine oþre manere and be oþre waye hi moȝe ham soui. Ase be þe waye of þe hestes of oure Lhord Jesu Crist loki ase ine spoushod oþer ine wodewehod and ine richesces of þe wordle huanne me his uzeþ wel. Ac þe Holy Gost be þe yefþe of red let and draȝþ vorþ more riȝtvolliche and more zikerliche be þe peþe of zoþe poverte huerby me onworþeþ and deþ ondevot þe wordle and alle covaytise vor þe love of God.

þes yefþe of red bestreþþ þe zenne of avarice and of covaytise and zet a wel vayr trau þet is þe virtue of merci þet is zorȝe and þolemodesse of oþre manne kuead and of oþre manne misdede. þet trau heþ zeve stapes huerby hit wext and profiteþ þet byeþ þe zeve þinges þet moche ledeþ man to merci and to habbe þolemodesse of oþre manne kueade. þet verste þing þet ffel man sterye to merci is kende vor ase zayþ þe boc þet speķþ of kende of bestes no voȝel ne eth of oþren yef he is of his kende. Efterward þe ilke zelve boc zayþ þet on mere draȝþ vorþ þet colt of an oþre huanne hi is dyad. Efterward

me heþ moche yzorþe and yproved and is ine þo boc yvounde þet þe wolves draþeþ vorþ þe children þet byeþ vorkest and wereþ his vram oþre bestes. Wel ffeþ þanne a man habbe pite and þolemodnesse of þe kueade of þe oþre þet is him anlich ine kende þet alle we byeþ of one kende and of one ffeþþe and to one vorbisne ymad ase we habbeþ yzed bevore. þe oþer þing þet ffeþ man draþe to merci and to þolemodnesse of oþre manne kucad þet is grace vor alle we byeþ lemes of o body þet is of Holy Cherche be grace and o leme heþ kendeliche of anopren þolemodnesse. Efterward alle we byeþ wiþ bozt of one zelve pris þet is mid þe blisvolle blode of Jesu Crist þet He ffeðde vor ous ine þe rode ous vor to wiþbegge vram þe dyape evrelestinde. Huanne Godes Zone wes þanne zuo reuþevol zuo vol of merci avoreye ous wel ffolle we habbe reuþe and þolemodnesse þe on of þe oþre helpe and soucouri þe on þe oþer. Efterward alle we byeþ children of Vader and of Moder be byleave and be grace vor we byeþ Godes children and of holy Cherche and þe on broþer ffeþ helpe þe opren þanne he yziþ his niede vor ate niede me yziþ huet þe vrend is. þe þridde þing þet ffeþ moche man sterie to merci is þe heste of þe holy writinge þet redeþ and hoteþ þe workes of mersi above alle oþre workes. Huerof þe wise Salomon zayþ ywyte þe zayþ he þet þin heued ne by nazt wiþoute oyle vor be oyle is yvorþed þet ver ine þe lompe and ine lompe is onderstonde merci þet ffeþ by evremo ine þine heuede þet is ine herte. And al ase þe oyle op arist ine þe lompe alle þe oþre woses alsuo merci alle þe oþre virtues. An alsuo ase þe oyle norisseþ and lokeþ þet ver ine þe lompe and huanne hit faileþ þet ver is ykuenct alzuο huanne merci fayleþ þe love of God faileþ ase saynt Jon zayþ. Huo þet yzeþe his broþer zayþ he habbe niede and mezayse and ne him yefþ þe dore of his herte þet is to zigge huo þet ne heþ reuþe and him ne helþþ yef he may hou is he zayþ Godes love ine him. Ase yef he zede þet ne may nazt by. Vor þe oyle of merci is yfaled ine þe lompe of herte.

Efterward þe guode Tobie tozte his zone and zayde þus. Vayre zone bi mercivol as þe mizt yef þou hest ynoʒ of guode yef largeliche and yef þou hest lite of þo litle yef gledliche. And oure Lhord Jesu Crist zayþ

ine his spelle Guo zayþ He and zel al þet þou hest and yef hit þe poure. þet is þe virtue þet þe holy writinge ret more generalliche vor þet is þe virtue þet God mest is mid ypayd ase zayþ þe writinge. Huerof God zayþ be þe profete Ich wille He zayþ merci and naȝt sacrifice and saint Austin þus zayþ þet þer ne is no þing þet makeþ man zuo by beloved mid God ase pite. Vele men makeþ to God sacrifices of vestinges of peregrinages of ffarpenesses of bodie ac vor to do elmesse hi byeþ straitte and wrechchen. Efterward þer byeþ manie men to huam God heþ largeliche yyeve of timliche guodes and makeþ sacrifices naȝt to God ac to þe dyevele oþer to þe wordle in þet hi despendeþ folliche hare guodes ine ydelnesses vor bost of þe wordle ac vor to yeve vor God hy byeþ harde ase an aymont.

Efterward ase merci likeþ to God alsuo hit ne likeþ noþing to þe dyevele. Vor þet is þe armure huerby he is þe rapre overcome ase zayþ a glose ope þe Sautere. Vor he ne may naȝt þolye þane guode smel of þe ilke smerieles na more þanne þe boterel þanne smel of þe vine. Zuych smel ne miȝt naȝt Judas þolye þo þe Magdalene smered Jesu Cristes vet mid þe precious smerieles vor him þoȝte þet hit wes þing vorlore and he betere lovede þet zelve in his porse be his covaytise. Of zuiche volke is lhord a dyevel and mayster þet is ine helle þet is ycleped flette pors þet an hermite yzeȝ þet zede þet he hedde þet mestier vor to sette þe porses of þe wrechchen þet hi ne ffolle by open to do elmesse.

þe verþe þing þet ffel man sterie to merci is þe greate largesse of oure Lhorde þet yefþ largeliche to allen be þet þet hy byeþ ase zayþ saint Jacob and makeþ þe zonne ffine ope þe guode and ope þe kuead ase He zayþ ine his Spelle. Vor þanne huo þet is zuo large to ous vor He ous yefþ al þet we habbeþ of guod we ffolle by large and cortois þe on aye þe oþre and helpe þe on þe oþre vor þus He ous hat ine his Spelle þo He zede byeþ vol of merci ase youre Vader is. þe Zone ffel by ylich þe Vader oþer he is onkende be zaynte Peter. And þervore zayde þe wyse ine þe writinge by mercival and reupvol to þe vaderlyese ase hire vader and hire moder and þous þou ffelt by Godes zone.

þe vifte þing þet fæl man sterie to merci is worþffipie God. Vor ase zayþ Salomon þe ilke worþffipeþ wel God oure Lhord þet deþ guod to þe poure vor þet me ham deþ me hit deþ to God ase Himzelf hit wyt-nesseþ ine his Spelle. þet þou hest ydo He zayþ to onen of mine poure þou it hest ydo to Me. þe poure byeþ þe little mayne of oure Lhorde yef þou worþffipeþ þe pouere þou worþffipeþ God vor huo þet worþffipeþ þe mayne he worffipeþ þe Lhordes sergont and huo þet deþ fflame to þe maine he deþ fflame to þe sergond. Of þisen we habbeþ vayre vorbysne ine mine lhorde sant Martin to huam God Him ffewede þe niȝt efterward þet he todelde his mentel to þe poure and wes bevealde ine þe mentle and zede to his angles Martin yet nou ypounsened me heþ yffred mid þise cloþe.

þe zixte þing þet fæl moche sterie ane man to merci is þe dred of dom vol ase zayþ saint Jacob Dom wypoute merci fæl bi do to þan þet ne deþ workes of merci. Vor ase God zayde in his spelle Huanne me comþ to þe dome þe dom fæl by yeve aye þo þet ne habbeþ ydo þe workes of merci vor God ham wile do þet dyaue eare and þerof hit ne is no wonder to þan þet anhaste makeþ ham dyaue to þe poure ase He ffewep ine þe Godspelle ine þe vorbisne of þe riche manne þet onworþede þane lazre vor þet he him wernde his elmesse God him wernde ane drope of weter þer he wes ine vere of helle. Alsuo to þe fole maydenes þet ne hedde non oyle ine hire lompes God ham sette þe gate of þe sposayles and ham zede Ich not huo y byeþ zuo þet hy bleften wypoute. þis He fæl do ate day of dome to wrechchen and to þe covaytous þet ne ffolde habbe þe ledinge of me[r]ci þet let þe zaules into paradis and ham makeþ way to comene tovore God ase zayþ þe wrytinge ase me makeþ way and ondeþ þe gate bleþeliche to þan þet brengþ vayr present. Vorzoþe ariȝt accorsed fæl by þet vram reuþe went þane reg at þo daye vor God fæl yeve dom wel dredvol þet fæl by zuo vest and zuo stable and vor alle time yconfermed ne nevre ine none time wyþcleped. þes dom Y zed bevore fæl He do ase king. þanne fæl he keste his greate manzinge as þe heȝe biſſop an sovereign pope. Vor king he is and biſſop ase zayþ þe wrytinge. Vor he nom

kende of man of kinges kennd and of biffoppes. þe ilke amanzinge sel by ope alle þo volke þet ffolle by a left half non ne worþ vorbore. þet ffolle by þe kueade huiche He ffel miszigge vor hare ontrewē and þus He ffel ham zigge Guoþ ye acorsede into þe greate vere evrelestinde ine helle þe stinkinde and þyesterness of ffed þet is agrayþed to þe dredvolle dyvele and to his velaþes þet habbeþ ymad his messages. A allas þes dom þaþ hit by well ffort vorzoþe hit ffel by wel zorþvol and hard huanne He his ffel wreke out of his velaþrede mochel is to drede zuo harde todelinge.

þe zevende þing þet ffel moche man sterie to merci is a zed þet betere makeþ frut ine lhene þhanne hit do ine vette. Hou merci multipliþ þe timliche guodes hyerof we habbeþ vele vayre vorbisnen huerof ich wille hier zome telle. Me ret of saint Germain of ancerne þet þo he com vram Rome ate outguoinge of Melane he acsede at onen of his diaknen yef he hedde eny zelve and he ansuerede þet he ne hedde bote þri pans vor sayt Germayn hit hedde al yeve to pouren. þanne he him het þet he his ffolde yeve to þe poure vor God hedde ynoþ of guode huerof he hise vedde vor þane day. þe dyacne mid greate pine and mid greate grochinge yeaf þe tuaye pans and ofhild þane þridde. þe sergont of ane riche kniþte him boþte ane his lhordes haf tuo hondred pans. þo clepede he his dyacne and him zede þet he hedde benome þe poure ane peny and yef he hedde yeve þane þridde peny to þe poure þe kniþt him hedde yzent þri hondred pans.

Efterward me ret ine þe lyve of John þe Amoner þet wes zuo ycleped vor þe greate elmesses þet he dede. A riche ientilman wes yrobbed of pieves zuo þet him naþt ne blefte. He him com to playn to þe vorzede manne and he him zede hist as he hedde greate reuþe þerof and het his desspendoure þet he him yeave vyftene pond of gold. þe spendere be his covaytise ne yeaf bote vyf. An haste a gentil wyman wodewe zente to þe vore yzede Jon vif hondred pond of gold. þo he clepede his spendere and him acsede hou moche he hedde yyeve to þe kniþte he ansuerede vyftene pond. þe holy man ansuerede þet nay he ne hedde bote vyf and huanne he hit wiste þe ilke zelve þet his hedde onder-

vonge zuo zayde to his spendere þet yef he hedde yyeve þe viftene pond þet he hedde yhote oure Lhord him hede yzent be þe guode wyfman a þouzond and vyf hondred pond. And huanne he acsede ate guode wyfman þo he hedde hise ycleped hou moche hi hedde him ylete hi andzuerede þet verst hi hedde ywrite ine hare testament þet hi him let a þousend and vyf hondred pond ac hi lokede efterward ine hare testament and hi yzeþ þe þousend pond defaced of hire write and zuo ylefde þe guode wyfman þet God wolde þet hi ne zente bote vif hondred.

Efterward saint Gregori telþ þet saint Boniface vram þet he wes child he wes zuo piteuous þet he yaf ofte his kertel and his fferde to þe poure vor God þaþ his moder him byete ofte þervore. þanne bevil þet þet child yzeþ manie poure þet hedden mezeyse he aspide þet his moder nes naȝt þer an haste he yarn to þe gerniere and al þet his moder hedde ygadered vor to pasi þet yer he hit yaf þe poure and þo his moder com and wyste þe ilke dede hi wes al out of hare wytte þet child bed oure Lhorde and þet gernier wes an haste al vol.

Efterward þer wes a poure man ase me zayþ þet hedde ane cou and yhyerde zigge of his preste ine his prechinge þet God zede in his Spelle þet God wolde yelde an hondredvald al þet me yeave vor Him. þe guode man mid þe rede of his wyve yeaf his cou to his preste þet wes riche þe prest hi nom bleþeliche and hise zente to þe oþren þet he hedde. þo hit com to even þe guode mannes cou com hom to his house ase hi wes ywoned and ledde mid hare alle þe prestes ken al to an hondred. þo þe guode man yzeþ þet he þoȝte þet þet wes þet word of þe Godspelle þet he hedde yyolde and him hi weren yloked bevore his biffoppe aye þane prest. þis vorbisne ffeweþ wel þet merci is guod chapvare vor hi deþ wexe þe timliche guodes.

OF ÞE GUODNES OF ELMESSE.

Nou hest þou yhyerd þe boȝes of þe trawe of merci ac vor þan þet moche volk byeþ þet hare elmesse þet hy doþ hi lyezeþ and hare oþre

guodes vor hi ne doþ naȝt ase hy ffolde þervore ich þe wyle ffeawy ffortliche hou me ffel makey elmesse to þan þet hi by helpsam and þet hi liky God.

þanne huo þet ffel do elmesse hel ffel loki þri þinges. Verst huerof he deþ elmesse vor he hit ffel do of his oȝene and naȝt of oþre manne and þerof þet he heþ of guode wyninge and trewe. God ne heþ hede of kueade yef þes ac He his loveþ trewe and guode. Elmesse þet is ydo of þyef þe of tol of robbinge of gavelynge oþer of oþre kueade gaderinge hit ne likeþ noþing God. Huerof þe writinge zayþ þou ne ffelt naȝt maky none sacrefice to God of oxe ne of ffeþ þet by spotty vor God heþ grat wlatiynge of zuych sacrefice. And þe wyze zayþ in þe writinge þe ilke þet makeþ sacrifice to God of þe guodes of þe poure he deþ ase þe ilke þet sslaȝt þet child bevore his vader. And saynt Austin þus zaip Huet yef þe is þet he zayþ þet þe on nimþ gledliche and þe oþer hit lyest wepindeliche and þervore ffel ech loki huerof he deþ elmesse.

Efterward he ffel loky to huam he hit deþ þanne þe writinge zayþ Loke to huam þou ffelt do guod. Do guod to þe guode þet is to þan þet þou wenst by guod and ne yef naȝt to þe ffewe ne ne loke naȝt þane zenezere. þet is to zigge þet þou ne ffelt naȝt yeve to þe kueade be þe scele of his kueadnesse ase doþ þo þet yeveþ þe ribaus and menestrals vor hare wylkednesse ne oþerlaker hi nolden ham yeve naȝt þet is wel grat zenne ase ziggeþ þe halȝen. Ac huo þet ham yef þ naȝt vor hare kueadnesse ac vor reuþe and vor þolemodnesse of hare pourehede and of hare wyves and of hare children. Yef hi hise habbeþ oþer of hire vader oþer of hire moder oþer vor oþre guode skele ase his vor to wyþdraze vram zenne he deþ wel. þanne elmesse yyeve to þe poure and more to ham þet byeþ riȝt poure of herte and of wyl þet habbeþ ylete vor God þet hi hedden oþer þet hi miȝte habbe þet þo þet ne byeþ naȝt poure of wylle ac poure of nyede wel ich habbe þe eft yzed and alneway me ffel ham bleþeliche yeve and nameliche to þe poure ffamveste and to þe vaderlease an to wyfmen wodewēn and to oþre niedvolle þanne me yziȝþ þe nyede and me hit moȝe do and zuo me is yhealde to þe oncoupe above

alle opren me if yhyealde to vader and to moder huanne me yziþ hare nyede. Vor þe kende hit tekþ and God hit acseþ and hat.

Me ret of þe heyrone þet he draþþ vorþ his vader and his moder huanne hi byeþ calde and ne moþe ham naþt porchaci. þervore kende tekþ þet me ffeþ guod do to vader and to moder and huo þet hit ne deþ he is onkende and zenezþ aye kende and aye God þet hat to worþffipie vader and moder and þervore hit is wel riþt þet it misvalle to him and to hare þet deþ harm vader oder moder ase hit is manye ziþe yvalle.

Afterward me ffeþ ysy hou me ffeþ do elmesse and þe manere his vor to yevene. Vour conditions be þe writinge ffolle by ine elmesse. þe verste is þet me hise yeve gledliche and mid guod herte vor God lokeþ more þe herte þanne þe honden. Huerof saynt Gregorie zayþ þet God ine his sacrament ne lokeþ naþt hou grat þing me yeve ac mid huet herte ase hit ffeweþ wel in þe Godspelle of þe poure wyfman þet ne hedde bote tuaye verþinges þet hi offrede to þe temple huerof oure Lhord zayþ þet hi hedde more ylayd þanne alle þe oþre þet hedden ylayd greate þinges. Vor more likeþ oþer huil to God an alfpeny þet a poure yefþ gledliche vor God þanne a riche man yeave an hondred marc grochinde-liche and mid zorþe of herte and þervore zayþ þe wyse ine þe writinge make he zayþ vayre chiere and glede ine alle þine yefþes. And zaynte Paul zuo zayþ þet God loveþ moche þane yevere þet is gled and corteys. And zome þer byeþ zuo vyleyne to þe poure huanne hi ham yeveþ enye elmesse an haste his misziggeþ vouldiche and his clepyeþ truons and ham ziggeþ zuo vele atuytinges and of folyes er þan hi ham aþt yeve þet wel is worþ þet zelve. þe ilke elmesse ne payþ naþt God and þervore zayþ þe wyse ine þe writinge Bouþ þin eare he zayþ to þe poure wyþoute zorþe and him ansuere mildeliche.

þe oþer þing þet behoveþ ine elmesse is þet me hit do zone and haste-liche. þerof Salomon zayþ Ne zay naþt to þine vrende guo and com ayen to morþe and þanne ich wylle þe yeve huanne þou him miþt an haste yeve. And ine an oþre stede he zayþ Ne leng naþt þine yefþe vram þe nyedvolle. þet is to zigge ne make him naþt abyde huanne þou miþt

an haste yeve. þet is aye vele riche þet makeþ grede þe poure þet habbeþ to done mid ham and zuo moche his doþ abide zuo vele ziþe hit behoveþ ham bidde and bezeche bevore er hi wylleþ aȝt do þet to moche hy ham zelleþ þe guodnesse þet hi ham wileþ do. Vor ase zayþ Senekes No þing ne is zuo diere yboȝt ase þet me heþ be biddinge. And þis is þet me zayþ ine atwytinge. Dyere ha bayþ þet byt. And þous ffel ech man wel do zuyffliche vor his zaule þer huyle þet ha leveþ and hol. þanne þe wyse zayþ ine þe writinge Vayre zone he zayþ do guod of þinen yef þou hest huerof and offre to God worþi offringe þer huyls þet þou levest vor þe dyap ne abytt naȝt. And ine anopre stede he zayþ Do guod to þine vrienðe tovore þe dyape þet is to þine zaule to huam þou ffelt do guod tovore þine dyape oper to þine trewe vrende þet is Jesu Crist to huam þou ffelt guod do tovore þine dyape doinde elmesses vor þe love of Jesu Crist to his poure. Vor þet me deþ þe poure me deþ hit to Him ase He zayþ ine his Spelle. þanne þe elmesse þet me yef þ ine lyve and ine helpe more is worþ þanne þe ilke þet is ydo efter þe deape. Also as þe lanterne þet me berþ bevore þe manne him let bet and more zikerlaker þanne þe ilke þet me berþ behynde þe regge. And þervore ous amonestep sainte Paul þet we do guod þerhuyle þet we libbeþ. Thanne a riche man ffel come to ane toune oper to a cite he zent his messagyrs bovore vor to nime guod in oper operlaker he miȝte wel fayly guod in vor to habbe. þe guode forriers þet nimeþ and agrayþeþ þet hous of paradys to þe riche manne byeþ þe elmessen þet ha deþ ine his live. þe elmessen þet byeþ ydo efter þe dyape byeþ ase þe hewe recreyd þet late comþ hom zuo þet þe lhord is operhuil evele yherberȝed.

þe þridde condicion þet ffel by in elmesse is þet me ffel yeve largeliche be þan þet me heþ huerof þe wyse zayþ Yef to God be þan þet he heþ þe yyeve. And Thoby zayþ also Be þine miȝte by reuþevol and mercivol yef þou hest moche guod yef largeliche and yef þou hest lite yef þerof bleþeliche and corteisliche. þanne ech ffel yeve efter his miȝte and be þet þet God him heþ yyeve. Me vint of ane kinge to huam a

poure acsede ane peny. He hym ansuerede þet zuich a lite yef þe ne wes nazt vor ane king. And of Alisondre me ret þet yaf ane cite to onen of his sergons an huanne þe ilke hise wolde vorzake vor þet grat þing him þoʒte to nime zuych yef þe Alisondre onsuerede and zayde Ich ne loky nazt þet belongeþ þe to nimene ac me to yeve.

þe verþe condicion is þet þe elmesse by ydo mid wille and mid condicion þet me ne zeche none ydele blisse ne þet me ne onworþi þe poure to huam þet me hit yefþ ne vor elmesse þet me deþ ine dyadlich zenne me heþ presumption vor to by yborʒe. Zom volk þer byeþ þet yef hy doþ elmesse hi willeþ þet alle hit wyte ac þe wyse zayþ þet me do þe elmesse into þe greade of þe poure. Vor ase zayþ sanyt Gregorie Hit is ynoʒ to þe guode manne þet yef he hit zent of huam he onderstant his flepe to habbe. And þervore zayþ oure Lhord ine his Spelle Huanne þou dest elmesse ne wyte nazt þi left hand huet deþ þi riʒt hand zuo þet þin elmesse by yhed and þi Vader of hevene þet izyʒt þin hedinge hit þe halt. þet is to zigge þanne þou ffelt do elmesse loke þet ydele blisse þet is to onderstonde be þe left half ne by nazt ymengd ac do his in riʒte wone and riʒte onderstandinge. þet is onderstonde by þe riʒt half. Ich ne zigge nazt þet me ne ffel do þe guode workes oþerhuil tovore þe volke vor to yeve guode vorbysne huervore God by yhered and yþonked. Vor þus him zayþ oure Lhord ine his Spelle þet we maki oure guode dedes tovore þe volkerede þervore þet God by yhered and yglorefied nazt vor þe los of volke as deþ þe ypocrite. And þervore zayþ saint Gregorie þet me do his workes aperteliche þet þe onderstandinge bi riʒtvol bezide.

Efterward huo þet wyle do elmesse he hit ffel zuo do þet he nazt ne onworþi þe poure to huam þet he hit deþ. þervore zayþ þe profete Ne onworþ nazt he zayþ þi vleff þet is þe poure þet is ilich þe and of zuiche kende of vleff and of blod ase þou art and of zuiche wose. Zom volk byeþ þet onworþeþ þe poure and ne dayneþ nazt to speke to ham and yaf hi spekeþ gratliche and proudliche hi spekeþ. Zuo ne dede nazt Job þet zede þet ne onworþede nevre þe guoinde vor þet hi weren naked ac

raþre ham yaf cloþinge and mete and drinke. þe holi man þaʒ he were king and heʒ man ne hedde none fflame of þe poure ase doþ zome greate lhordes of þise wordle þet wel doþ elmesse to poure ac alneway his habbeþ ine onwornesse vor hare pourehede. And yef hi weren riʒtvolliche milde hi ffolden betere lovie þe velaʒrede of poure men þet byeþ poure vor God þet hise moʒe wel edifie be vorbisnes and be wordes þet of manie riche men hi habbeþ aboute ham huer þer ne is bote covayse vlaterie yelpinge and ham makeþ lete moche wel to done and makeþ ham moche kuead to done be hare evele rede.

Efterward þer byeþ som volk þet doþ ynoʒ elmesse ac alneway hi ne leteþ naʒt to done hare greate zenne. þe ilke elmesse ne ffel his naʒt berʒe vor yef hi sterve ine zuich stat hire elmesse ne ffel ham naʒt wytie þet hi ne ffolle by vorlore. þanne zuich volk byeþ ase þe ilke þet of one half makeþ þet hous and of oþer half he hit brekþ. And þervore zayþ þe writinge Yef þou wilt kueme God have verst reupe and merci of þine zaule vor huo þet is kuead and ontrewē to Him to huam ffel he bi guod and trewe zayþ þe writinge ase yef he zede ne may naþt by guod and trewe to oþren þet to himzelve is kuead. And þervore saint Austin zayþ Huo þet wile riʒtvolliche do elmesse he ffel bevore aginne at himzelve vor he ffel more lovie his oʒene zaule þenne an oþres vor God. Non ne wolde zigge þet yef he were reupevol and vol of merci þet ne ffolde habbe reupe of his moder poure and zik hou moche þe hedde reupe of oþren. Alzuo ich zigge þe ilke þet ne is naʒt reupevol ne vol of merci þet ne heþ pite of his zaule huanne he wot þet hi is zik to þe dyape þet is ine dyadlich zenne.

Nou ich habbe þe ynoʒ yffewed of þe trawe of merci þe stapes þe boʒes and þet frut þet comeþ ine þise wordle and ine þe oþre. Of þe frut of þise trawe ous spekþ Daviþ riʒt wel ine þe Sautere þer he zayþ þous Yblyssed byeþ þo þet ham yeveþ to þe poure and to þe niedvolle þet is to zigge þet ne abit naʒt al wet þe poure him bit ac raþre him yefþ wyþoute aksinge. Vor me wes ywoned to zigge and zoþ hit is þet to mo he bayþ þet byt. Ne þe ilke ne heþ herte to yevene þet ne yefþ er me

acsi þe ilke deþ wel þet yefþ to þe poure þet acseþ ac he deþ bet þet yefþ wyþoute aksinge. And of þan zayþ þe Sauter Yblissed is þe ilke þet onderstant to þe poure. And huervore is he yblissed he zayþ efterward ine þe ilke vers þet God him wyle delivri in þe kueade daies of his yvo þet ffel bi ate daye of dome þet ffel by hard and kuead to þe wickede þet ffolle by ydamned vor þe workes of merci þet hi ne habbeþ naȝt ydo. þanne þe Demere ffel ham zigge at þo daye Guoþ þe acorsede into þe vere of helle mid alle þe dyevlen þet you is ydiȝt vram þe gininyng of þe wordle vor Ich hedde hunger and þorst ye ne Me yeave mete ne drinke Ich wes zik þou ne come naȝt to Me. And þus He ffel ham attwyte þe workes of merci þet hi naȝt habbeþ ydo and þervore hi ffolle bi betake at þo daye to hare yvon þet byeþ þe dyevlen of helle of huam þe rewþevolle and þo þet doþ ham to þe poure and to þe workes of merci ffolle bi betake at þo daye and ffolle by do in to sayzine of þe riche of hevene ase zayþ oure Lhord ine his Spelle. Vor He ffel zigge to þan þet habbeþ ydo þe workes of merci Comeþ ye yblissede of mine Vader ondervongeþ þe riche of hevene þet is to you ydyȝt vram þe ginyng of þe wordle. Vor þet ye habbeþ ydo to mine poure ye hit habbeþ Me ydo. Grat worþffipe God ham ffel do þanne He ham þonkeþ of þe workes of merci and ham ffel yve þet lyf wyþoute ende. And þervore He zayþ ine his Spelle Yblissed byeþ þe mercivolle vor hi ffolle habbe merci vor þet hi habbeþ ylengd þet lyf of þe poure be hare elmesse. Wel hit is riȝt and skele þet God ham yeve þet lyf wyþoute ende þet is and ffel by wyþoute ende and þervore þet hi habbeþ yhet reuþe of Jesu Cristes lemes ine þe erþe and hise habbeþ yloked and yconforted ine hare nyede hit is wel skele þet me do ham ate ende merci and þe me his delivri of alle kueadnesse of alle nyed and þet ffel He do huanne He ffel yeve þe blisse evrelestinde mid merci his let vorþ and his ffel herberȝi.

þe YEFþE OF ONDERSTONDINGE AND OF þe VIRTUE OF CHASTETE.

Holy Writ ous tekþ tuo maneres of lives huerby me comþ to þe live

wyþoute ende. þe verſte is yhote workvol [active] vor þet hi is ine zuynch of guode workes and makeþ man onderſtonde to þe profit of him zelve and of his emcriſten. þe oþer is yhote reſtevol [contemplative] vor þet hi is reſte of workes wyþoute and ne deþ him naȝt bote to God vor to knawe and lovie huervore hy his ydel of nyedes wyþoute and aſe aſlepe ac hi is awaked wyþine to þenche of God and Him lovie and naȝt ne wylni bote Him to habbe and vor Him alle oþre þinges deþ ine vorȳetinge. Vor hi is of al yrobbed and ypiȝt ine God and wylneþ vor to by todeld vram þe dyadliche bodye vor to by alneway mid Jeſu Criſt aſe zaiþ zainte Paul.

þe verſte lif is ine þe viȝtinge ine þe velde of guode workes huer þe knyȝt lierneþ ham proveþ and aloſeþ. þe oþer his reſte wyþ God ine þe chombre of clene inwyt. þe verſte onderſtant to vede God mid þe mete of guode workes þe oþer onderſtant to by yved and yveld of God be zoþe comfort goſtlich. þanne þe verſte is betokned be Marþen þet wes biſy vor to vede oure Lhord aſe zayþ þet Godſpel. þe oþer is betokned by Marie þet hire zette ate vet of Jeſu Criſt and lheſte his wordes. þe verſte is way and inguoinge to þe oþren vor non ne may come to þe live reſtvolle bote he by verſt wel yproved ine live by zye aſe zayþ ſain Gregorie. þe yefþes and þe virtues huerof we habbeþ yspeke above belongeþ to þe verſte live þet is ycleped workvol. þe tuo laſte huerof we ffolle ſpeke mid þe helpe of God and of þe Holy Goſt þet is to wytene þe yefþe of onderſtondinge and þe yefþe of wiſdom belongeþ to þe oþre live þet is yhote reſtvol. þet lif is ine tuo þinges aſe we habbeþ above yzed þet is to wytene ine riȝte knawlechinge of God and ine ſtedeveste love þe love of onderſtondinge leth to ſtedevestneſſe of riȝte knawlechinge þe yefþe of wiſdom leth to ſtedevestneſſe of love.

Nou we willeþ zigge verſt of þe yefþe of onderſtondinge be þan þet þe Holy Goſt wile ous teche. þes yefþe þet is yhote yefþe of onderſtondinge ne is oþer þing be þe halȝen and bi þe maiſtres bote a lyȝt and a grace of briȝtneſſe þet þe Holy Goſt zent into þe herte huerby onderſtondinge of man is arered vor to knawe his ffeppere and þe

gostliche þinges þet ne moze naȝt by yzoȝe bodilich ine alle þe þinges þet belongeþ to þe helpe of zaule mid skele kendelich ne onderstondinge of man of him ne vor him ne may come. þes God is ycleped lyȝt vor He clenzeþ þe onderstondinge of man of þiesternesse of prede and of spottes of zenne. Vor ase þet liȝt bodilich deþ away þiesternesse and makeþ briȝtliche izy þe þinges bodilich alsuo þis liȝt gostlich clenzeþ þe onderstondinge of man al to þan þet he moze briȝtliche ysy and þet he moze knawe briȝtliche and zikerliche ase me may ykawe ine þise dycadliche live God his ffeppere and þe ffeppinges gostliche ase bieþ þe angles and þe zaulen þet belongeþ to þe helpe of zaules ase byeþ þe articles of þe beleave huerof we habbeþ bevore yspeke ine ane stede be him zelve. þis knawinge nis bote in inwyȝt wel yvayred and wel yclenzed vor ase þe zike eȝe ne may naȝt wel yzi briȝtnesse alsuo þe onderstondinge of man ase moche ase in him is ne may ysy ne knawe þe þinges gostliche bote he by wel yclenzed of alle lac of velþe be zoþe byleave þet clenzeþ þe herten ase zayþ þe writinge. Ac þe yefþe of þe Holy Gost huerof we spekeþ hier volmakeþ þise vayrhede and þise clennesses ine herte to þet his holy zaule þet is yclenzed and aliȝt mid þise liȝte of onderstondinge miȝte ysy and knawe God and al þet him is niede and guod to his yborȝinge and þet is þe blissinge huerof God spekeþ ine His Spelle þo He zede yblissed byeþ þo þet byeþ clene of herte vor hi ffolle ysy God ine Himzelve ase He is be byleave alyȝte and ystrengþed be þe yefþe of onderstondinge. Vorzoþe efter he dycæþ ine paradis hi ffolen yzy Him al aperteliche wizage to visage.

þanne zayþ zaynte Paul þis yefþe deþ away alle velþe of herte and hire clenzeþ parfitliche of alle lackes and specialliche of þe lacke of þe zenne of lecherie. Vor huo þet is beveld mid þo lac he is riȝtvolliche yblent and heþ ylore þe eȝen of þe herte skele and onderstondinge zuo þet he ne may ykawe his ffeppere ne þinges þet wendeþ to þe helpe of zaule ac is ase best þet ne heþ wyt ne skele ine him. þanne Daviþ zayþ ine þe Sautere þet man to huam þet God heþ ydo zuo grat worþffipe þet hine made to his ymage and to his anliknesse huerby he may ykawe God and habbe þet he ne heþ ydo none beste heþ zuo vorȝete

his fleppere an þe guodnesse þet he heþ him ydo þet he is become ilich to fole bestes þet ne habbeþ none onderstandinge. þe zenne þet mest makeþ man ilich to voule bestes and to velþe is zenne of lecherie huerof we habbeþ bevore yzed þer we speke of zenne. þe yefþe þanne of onderstandinge þet is of erþe specialliche to þo velþe bestreþþ of þe herte þe zenne of lecherie an he tekþ vayrhede and clennesses huerof wext a wel vayr traw þet is þe virtue of chastete huerby me comþ to þo greate blissinge þet God behat to þan þet lokeþ clennesses of herte huanne He zede yblissed hi by þe clene of herte vor hi ffolle yzy God vor þet hi ffolle habbe þe ezen of herte wel yclenzed and wel aliȝt of þe yefþe of onderstandinge.

OF ÞE ZEVE STAPES OF CHASTETE.

þis traw wext and profiteþ and clifþ ase doþ þe oþre tovore yzed be zeve stapes. þe verste stape is clene inwyȝt þet is þe rote of þise trawe vor wypoute clene inwyȝt no chastete ne lykeþ to God. þis chastete þis clennesses þis purte aceseþ þet me loki þe herte vram evele þoȝtes þet hi naȝt ne consenti and of kuede wilingges. Vor huo þet him consenteþ to kueade wyȝles and to kueade þoȝtes of his herte he ne is naȝt chaȝt þaȝ he by ver vram þe dede vor be þe consentinge wypoute more he ffolde by vorlore yef he sterf þerinne.

þri þinges moche byeþ worþ to loki þe clennesses of herte. þe verste is bleþeliche yhyere þe wordes of God and his spellis huerof our Lhord zayþ ine his Spelle to his deciples ye byeþ He zayþ alle clene be þe wordes þet Ich you habbe yzed vor Godes word is ase a vayr ffewere ine huam me yziȝt alle þe lakkes of þe herte. þet oþer þing is zoþe ffrifte þet is þet lavor huer he him ffel ofte wesse. þe writinge zayþ ine þe bok of Kinges þet Elyseu þe profete het to Naaman þet wes mezel þet he him wesse ine þe flom Jordan zeve ziþe vor to by clene of his evele and þo he þer wes ywesse þo wes he al klene and al hol of his evele. þe flom Jordan þet is ase moche worþ ase stream of dom and betokneþ ffrifte huer man ffel him zelve deme mid greate zorþe of herte and mid greate repentonce zuo þet o stream of tycars yerne be

þe condut of þe eȝen and zuo þe mezel ffeł bi al hol and clene þet is þe zenezere yef he him wefft zeve zyþe þet is to zigge of alle his zennes. and þervore zayþ saynt Bernard Love ffrifte yef þou wilt habbe vayrhede vor ffrifte ne is naȝt wyþoute vayrhede.

þet þridde þing is beþenchinge of Jesu Cristes pine vor no vondinge none evele þoȝtes ne moȝe bleve ine herte þet ofte recorderþ þane dyap and þe pine of Jesu Crist. Vor þet is þe armure þet þe dyevel dret mest ase þe ilke be huam he wes overcome and he huam he lyeas hiȝ miȝte. þet is ous betokned in þe writinge of þe eddre of bres þet Moyses be þe heste of oure Lhorde arerede ope þe pole zuo heȝe þet al þet volk hiȝe yȝeȝ and alle þo þet hiȝ yȝeȝ weren yheld of þe prekiynges of þe eddren. þe eddre of bres arered ine þe pole betokneþ þet body of Jesu Crist yhanged ine þe rode. þet wes þe eddre wyþoute venym huerof wes ymad þe triacle of oure helþe to ham þet byeþ ysmite and envenimed of þe prekiynges of þe venimous eddre of helle þet is þe dyvel. Loke be zoþe belyave ine þe eddre of bres þet is to zigge þet he þenche of þe pinen of Jesu Crist and an haste he ffeł by hol and by yvryd of þe vondinges of þe dyevele.

þe oþer stape huerby þis traw clyfþ and profiteþ is to loki þane mouþ vram voule wordes þet wendeþ to ribaudye and onclennesse vor be zuych blest and be zuych wynd is ofte aquyked þet ver of lecherie huerof þe writinge speķþ þet word of fole wyfman is berninde ase ver. An zaynte Paul þus zayþ þet þe kueade wordes of fole wyfmen amerreþ guode þeawes. And þervore huo þet wyle loki chastete hit behoveþ þet he him loki vram zuyche wordes vor huo þet bleliche hiȝe zayþ oþer bleþeliche hiȝ yherþ he ffeweþ wel þet he ne is naȝt chast vor þer ne may go oute of þe vete bote zuych ase þer is inne. Yef þe wordes byeþ voule and lodliche þet is apert tokne þet þe voughede and þe lodlichede byeþ ine þe herte. Vor be þe mochelhede of þe herte þe mouþ speķþ þet zayþ our Lord ine hiȝ Spelle.

þe þridde stape is wel to loki alle þe wyttes of þe bodye ase þe eȝen vram fol zyȝþe þe earen to hyere fole wordes þe honden vra wyckede takinges þe nase vram to moche lostvolle smelles þane mouþ vram to

lostvolle metes and ine guode smackes. þise byep þe vif gates of þe cite of þe herte huerby þe dievel geþ in ofte ine þe vif þerles of þe house huerby þe dyevel ofte geþ into þe herte ase zayþ þe profete. Vele guode men and stronge habbeþ by ynome and overcome be þan þet hi ne lokede naȝt wel þise gates. And yef þou wylt habbe vorbisnes þench þet non ne wes stronger þanne Samson fortin ne wiser þanne Salomon ne more milder þanne David and alneway villen be wyfmen. Ac vorzoþe yef hy hedden wel yemd þe gates þe vyend ne hedde naȝt ynome zuo greate casteles. Vor ase zayþ saint Gregorie þe tour of þe herte ne may naȝt by nome bote þe gates by opene to þe ost of þe dyevle. Huerof yealde filozofes hem vledde into verre stedes into dezert pervore þet hi ne miȝten yzy ne yhere ne vele þing huerby þe strenþe of hire workes vledde away ne huerby hi ffolden lyese hire chastete. þe opre pervore þet hi nere ine zenne to þenche of filozofie hy þresten out hare eȝen of þe herte þet hi ne zeȝen þing þet ham miȝte wyþdraȝe vram hire contemplacion. þanne þe bodiliche wyttes byep ase þet hors þet yernþ wyþoute bridle zuo þet hit deþ valle his lhord ac þe herte chaste ham ofhalt mid þe bridle of skele. Nou ich habbe þe yzed þane skele.

þe verþe stape is fflarpnesse of live to do his vleff ondervot þet is wrang to þe goste ase zayþ zaynte Paul. Vor huo þet wile quenche þet ver of lecherie he mot do away þe aliztynges þet norisseþ zuych ver þet bieþ þe lostes and þe eyses of þe herte þet berneþ and alizteþ þet ver of lecherie and amerreþ chastete. þanne saint Bernard þous zayþ þet chastete spilþ be lostes. þe writinge zayþ þet Jeremies brechgerdel rotede bezide þe wetere vor chastete þet is onderstonde and betokned be þe brechgerdle þet vorrotede ine þe wetere of voule lostes. And pervore huo þet wyle him loki vram berninge he fflē do away þe ilk brondes be wyþdraȝinges of mete and of drinke and be fflarpnesses of his bodie huerof þe writinge zayþ þet þe children þet weren ynorissed mid greate metes nolden naȝt ethe of þe lostvolle metes weren yberȝe ine þe fornayse of Babyloyne. Huerby is onderstonde zenne of lecherie þet is yquenct mid vorberinge of mete and of drinke and be fflarpnesse

of lyve. Ac þe greate metes and þet stronge wyn alizteþ and norisseþ lecheries ase oyle oþer grese alizteþ and stengþeþ þet ver.

þe vifte stape is bevly kueade velaðrede and þe enchesons of zenne. Moche volk byeþ yvalle ine zenne he kueade velaðrede þet naȝt elles ne hedden yvalle. Ase þe levayne zoureþ þet doȝ and hit draȝþ to smac alsuo þe queade velaðrede amerþ þet guode los of þe manne. A roted eppel amang þe holen makeþ rotie þe yzounde yef he is longe þer amang. A quic col berninde ope ane hyeape of dyade coles hit his zet alle aver. Huerof þe Sauter zayþ þou ffelt by holy mid þe holy and poure mid þe poure ase yef he zede yef þou wilt loki þine klenesse and þine chastete bevli þe velaðrede of þe kueade. Vor yef þou lovest þe velaðrede of þe queade þou ffelt by zuych ase hi byeþ vor huo þet loveþ velaðrede of fol hit behoveþ þet he by fol þet zayþ þe wyse ine þe writinge. Alsuo behoveþ him bevly þe encheysones of zenne ase speke priveliche to wyfman in stede suspected wyþ one vor þet yefþ ofte encheysoun to zeneȝy huanne me heþ þane time and þane stede. Huerof we redeþ ine þe boc of Kinges þet Amon þet wes Daviþ is zone huanne he hild his zoster on to one priveliche ine his chombre he hise vorlay. Josepes lhevedy þo hy vand alone him hi wold do him zeneȝi mid hire ac he him vledde ase wys and hise vorlet. þerevore zayþ zainte Paul bevly fornication þet is to zigge þe encheysons þet moȝe lede to zenne of lecherie. Vor me ne may naȝt betere overcome zenne of lecherie ne loki chastete þanne to byvly þe encheysones of zenne. þervore þe angle zede to Lot þet he ffolde guo out of þe cite of Sodomme and alle þe boundes vor hit ne is naȝt yonoȝ to lete þe kueade velaðrede ne þe zenne bote he ne lete þe markes of zenne þet is to zigge þe encheysons of zenne. Me couþe zigge zuo longe geþ þet pot to þe wetere þet hit comþ tobroke hom and zuo long vliȝþ þe vlinde aboute the candle þet hi bernþ. Alsuo me may zuo moche zeche þe enchesouns of zenne þet me valþ. þanne huo þet wyle him loki vram berninge he ffel him wyþdraȝe.

þe zixte stape is to by ine nyedes of guode workes and oneste vor þe vyend þet nevre ne slepþ huanne he vint man ydel and sleawol guod

vor to done he him dep̃ ine his niedes and dep̃ him stepe liȝtliche into zenne. þanne þe writinge zayþ þet idelnesse þet is to zigge sleape and onlosthede wel to done is maystresse of moche quead. And þervore zayþ zaynte Paul Ne yef naȝt zayþ he stede to þe viende þet is to zigge ne by naȝt ydel þet þe viend ne vinde stede þe vor to vondi vor he is ydel of guod workes þet yefþ stede to þe zaule hire vor to vondi. þervore zayþ saint Gerome Do alneway zome þinges of zome guode workes zuo þet þe dyevel þe vynde alneway workinde vor huo þet is ydel he him ne may naȝt longe hyalde þet he ne valle into zenne. þanne þe profete zayþ vor þet wes þe zenne of Sodome þet prede ydelnesse and plente þet is to zigge þet hi ethen and vorzuolȝe and naȝt ne dede huerby hy villen into þe voule zenne þet naȝt ne is to nemni. Alsuo dep̃ moche vole þet lyeseþ hare time and hine bezetteþ ine ydelnesse and ine to moche of metes an drinkes and ine fole pleȝes ine childehede ine liȝthede ine zonges ine karoles and ine tables in ches and ine oþre fole gemenes ine zuyche liȝthede wasteþ hare time and þervore hi valleþ liȝliche ine moche voul zenne and ofte into þe pette of helle þet is ate pricke of þe dyape huerof he ne nimþ none hede.

þe zevende stape is guode benes to God þet moche is worþ to overcome alle zenne and nameliche zenne of lecherie. þanne saynt Ambroyse zayþ Holy bene is a guod ffeld aye alle þe berninde gavelockes of þe dyevele and Ysidre zayþ þet þet his remedie aye alle zenne to him þet yernþ to holy benes an haste huanne þe vyend asayleþ þe herte vor wone to bidde aȝenþ alle þe asaylinges of zenne. Holy bene is wel miȝvol avoreye God vor hi is yffored mid vour þinges ase mid vour postes.

þe veffte is riȝte beleave huerof zayþ oure Lhord ine his Spelle In al þet þou acsest ine þine benes have guode beleave and vest hope ine God and þou ffelt habbe þet þou acsest. Saint Jacob zayþ þet me acsy to God veste bileve wyþoute drede vor huo þet dret he is ase þe waze of þe ze þet þe wynd let hider and þider and þervore he þet geþ yerninde and talyinde ne þengþ naȝt aye God. þe oþer þing þet ffel by ine bene is hope vor to habbe þet me byt huerof þe Sauter zayþ Have guode hope

ine God and He þe wile do þet þou Him acsest and þervore zede he ine ane oþre stede Lord have merci of me vor min herte hopeþ ine þe. Grat hope ous yefþ Him vor to bidde zuo þet He ne zayde naȝt ine behottingge þo He zede ine þe Godspelle Huo þet acseþ he nimþ and huo þet zekþ he vint and huo þet clepeþ God him openeþ þet is to onderstonde huo þet acseþ wysliche huo þet zecþ diligentliche and huo þet clepeþ blevindliche. Huanne þise þri þinges byeþ ine hire skele wyt diligence and perseverance God ham yherþ an haste wyt þet þou acsi wisliche. Moche volk acseþ þet ne byeþ naȝt yhord vor hi makeþ kueadliche hire acsinge. Huerof saint Jacob zayþ to þan þet ne wyteþ huet hi acseþ þou acsest he zayþ to God ofte ac naȝt ne ondervagst. Zome akseþ to heȝ þing more þanne ham behoveþ ase dede þe tuaye apostles saint Jon and saint Jacob þet acsede þet on of ham zete ane þe riȝt half of oure Lhorde ine his regne and þe oþre ane his left half. Hi ne acsede naȝt wisliche ac rapre hit þoȝte grat presumcion and þervore he ham answrede oure Lhord hardliche and ham zede Ye ne wyteþ huet ye acseþ. þanne huo þet wile wysliche bidde God yef he him lokeþ vram presumcion oþer þet he ne wene greate þinges of himzelve ase dede þe Farisen þet yalp ine his benes and onworþede þane pubblycan. Ac mildeliche me ffel to God bidde and himzelve deme bevore God þet yziȝþ þe herten of þe volke and wot hare eveles and hare lackes and wot huet ham is nyed betere þanne hamselve conne. Nim hede to þe poure truons hou hi ffeweþ hare eveles and hare defautes vor to maki þet volk to habbe þe more reupe of ham. Alsuo me ffel do tovore God mildeliche ffewy his lackes and his zennes þere recordy vor to habbe grace and voryevenesse. þe oþre byþ þet ne conne acsi bote þinges libbinde and little ase byeþ þe guodes of time God þe wyle wel gratter þinges yeve. He nele þe yeve pere ne eppel ase me deþ ane childe ac greate þinges. He wile þet þou Him acsi þinges þet þe by profitable to helpe of zaules ase hise grace and his blisse vor huo þet acseþ to God riches worpssipes heȝnesses oþer dyeap of his yvon he zent to God voule benes and þervore He ne hierþ his naȝt. þervore zayþ zaint Austin Ne onderstand naȝt he zayþ of God vor greate þinges þe guodes þet

He yefþ alsuo wel to þe kueade ase to þe guode. He wyle zigge me ne ffeþ naȝt hyealde vor greate þinges þe guodes pasinde þet God yefþ alsuo and more yet to þe kueade þanne to þe guode and þervore his yefþ God to þe wyckede þet þe guode lierni to onworþi þet he yefþ to þe kueade ase zayþ zaynt Austin. Huanne þou bist þanne God zayþ saynt Ambroyse acseþ grat þing þet byeþ þo þet evremo ilestep wypoute ende naȝt þe þinges pasinde. Vor þe ilke bene ne comþ naȝt to gode þervore ous tekþ oure guode Mayster Jesu Crist ho[w] to acsi wysliche and ous seepþ oure acsinge þo He zede Yef þou acsest eni þing to mine Vader ine mine name He hit þe wile yeve. Yef he hit acseþ mid þe name of Jesu Crist þet acseþ þet behoveþ to helþe of zaule vor Jesu is ase moche worþ ase helþe. And huet þing ffolle we þanne acsi He ous tekþ ine his Spelle þo He zede Verst ocseþ Godes riche and his riztvolnesse and alle þise timliche þinges þou ffelt hadde to avontage. Vor ase me can zigge to þe meste niede me ffeþ alneway yerne. We habbeþ niede of tuo þing of gostliche guodes and of timliche guodes ac wel more nyede we habbeþ of gostliche guodes and þervore we ffolle his verst and principalliche bidde and God his wile ous yeve and ous wile do avontage of þe oþre guodes þet byeþ þe timliche guodes. We ne ffolle naȝt maki of þe oþre [seconde] guodes principals ase doþ þe covaytouse þet ne zechep oþre lif bote þet þet ham faileþ and ham ascapeþ wille hi nolle hi. Ac þe riche of hevene is þet lif evrelestinde we ffolle bidde be ofservinges of guode workes and þet is þet God zayþ biddeþ verst Godes riche and his riztvolnesse þet is do guode workes huerby me may come to þo riche þet nevre ne ffeþ faili an huo þus hit bit God deþ him avontage of þe timliche guodes vor He hise him yefþ to his wone ynozliche vor naȝt ne lackeþ to ham þet lovieþ God and dredeþ ase zayþ þe writinge. Ac þe covaytouse of þe wordle þe more þet hi habbeþ þe lesse hi habbeþ huo þet mest heþ of mayne and mest him faileþ of mete and þet mest heþ hors mest him fayleþ gromes and stablen. And sain[te] Jerome zayþ þet to þe wreche fayleþ þet he heþ and þet he neþ.

Nou þench þanne huanne þou woldest bidde God and acsi wisliche

and diligentliche þet is ententifliche and perseverantliche and He þe wille yve þet þe hest niede to þi profit an to helpe to þine zaule.

þe þridde þing þet ffel by ine bene is devocion of herte þet is to arere þe herte to God wypoute þoʒte ine oþre stede þanne our Lhord zayþ Huanne þou ffelt bidde God betuene þine teþ þet is to zigge ine þine herte ffete þe dore ope þe þet is to zigge do out alle þoʒtes vleffliche voule and wordleliche and zuo bide þine Vader of hevene ine halke. Saynt Ciprian þous zayþ þet alle þoʒtes vleffliche and wordleliche me ffel diʒte vram þe herte þet wyle God bidde zuo þet his herte ne þenche to oþre þinge bote to þet he ffel bide. Hou zayþ he wenst þou þet God þe yhere huanne þou ne hierst nat þi zelve. And Ysidre zayþ þanne we biddeþ zoþliche huanne we þencheþ nawer elles. And saint Augustin zayþ Huet is hit worþ to sterie and to bestle al day þe lippen huanne þe herte is al domb. Zuych difference ase þer is betuene þe cheve and þe corn betuene bren and flour of huete betuene þe velle and þe beste zuyche difference is betune þe rearde of þe bene and þe devocion of þe herte. God ne is naʒt goth to vede mid leaves. Alsuo þe bene þet is ywriʒe ine leaves of wordes wypoute devocion of herte ne likeþ naʒt to God ac rapre Him mispayþ and Him went þet yeare þet He hit ne yhiere vor He ne onderstant naʒt zuiche speche. Huo þet bit God wypoute devocion of herte he speķþ to God patroyllart ase þe ilke þet speķþ half Englis and half Vrenff. He speķþ to God mid mouþe ac þe herte speķþ oþre speche huanne he þengþ elleshuer. þanne hit þe þingþ þet zuych volk þet zuo biddeþ God Him scornep ase he þet wile scorni ane dyave he waggeþ þe lippen onlepiliche and makeþ semblont to spekene and naʒt ne zayþ. To zuiche volke makeþ God þet dyeave eare ac þe bene þet comþ of þe dyepnesse of þe herte þo yherþ oure Lhord. Vor ase zayþ þet Godspel God is a Gost and þervore huo þet wile by yhierd of God hit him behoveþ þet he bidde ine goste and in zoþe. Daviþ ous tekþ to bidde God devoutliche ine þe Sautere þo he zede Lhord mi bene bi ydiʒt bevore þe ase þet stor. þet stor huanne hit is ope þe vere smelþ zuete alsuo deþ þe bene huanne hi comþ of bernide herte of þe love of God smelþ wel zuete tovore God. Oþerlaker

þe bene ne comþ naȝt bevore God bote þi come of þe herte ase þe messenger þet none lettres ne brengþ oþer þet ne is naȝt wel yknaue ne comþ naȝt liȝtliche tovore þe kinge. Bene wyþoute devocion is messagier wyþoute lettres and wyþoute knowlechinge huο þet zuyche messenger zent to cort evele ha deþ his niedes vor ase me zayþ communiliche Huο þet fol zent fol abyȝt. Huο þet wyle þanne zoþliche bidde God he ffele to God grede mid dyepe herte ase dede David þet zede ine þe Sautere Lhord God yhyer mine bene and mine rearde þet ich grede to þe mid þe dyepnesse of herte. þe hete of love is þe gredinge of herte þet zayþ saynt Augustin þe ilke rearde and þe ilke gredinge him likeþ naȝt rearde vor to telle tales. Saint Gregorie zaip þet zoþliche bidde God is biter zobbinge of vorþenchinge þet is to zigge of zorȝe and of repentonce of herte keste to God naȝt wordes afaited and yslied vele-vold. Zuych gredinge cachep þe þyeves þet byep þe dyevlen þet ous wayteþ ous to robbi and þervore ffolle we ofte grede to God þet He ous loki vram þe þieves. Alsuo ffolle we strangliche grede to God þet He ous loki vram þe þieves and vram þe ver of covaytise and of lecherie þet He ous yeve þet weter of tyeares vor to quenche zuich ver þet it ne berne oure herten. Alsuo solle we grede aye þe foles of evele þenchinges þet overguoþ ofte þe herte þet þe herte ne spille be grauntinge. þervore gredde Daviþ to God ine þe Sauter þet zede Lhord ywyte me vram þe peril of weteris þet is niez yguo into mine herte. And þe deciples of oure Lhorde þo hi yzeȝen þe tempeste of dyape ope ham gredden Sire ywyte ous vor we spilleþ.

Vor þo þri þinges þet ich hadde hier yzed me ffele ofte grede to God þet He ous wytie vram þise þri perils of þe þyeves of helle vram þe vere of covaytise of foles and of kueade þoȝtes and vram vondigge.

Nou ffele þou conne þet ine eche time and ine eche stede miȝt þou bidde to God ac specialliche and more devouteliche me ffele Him bidde at cherche þane Zonday and ine festes þet bieþ iset God vor to bydde herie and worþfshipie. And þervore me let of bodiliche workes of þe woke vor betere to onderstonde to bidde God servi herie and worþfshipie. þer byep tuaye manere benes onþenchinde ine herte þet me may overal

bidde anoþer ine speche of mouþe þet me ffeel bidde ine oneste stedes naȝt ine longaynes ase deþ þe ypocrites þet ham ffeaweþ wyoute and naȝt wiþine. And alsuo þer bieþ oþer þet gredeþ hare benes zuo lhoude þet þo þet byeþ yhende byeþ destorbed of hare devotion be ham and þencheþ Zuych ich am. And þervore to zuichen zayþ God Vorzoþe Ich zigge to yow ye habeb̄ ondervonge youre mede. Yef God het zuo straytliche loki þane Zeterday ine þe yealde laȝe þet He made ane man to stene tovore al þe volke vor þet he hedde ygadered a lite wode þane Zeterdey huet ffeel He do of þan þet doþ greate zennes þane Zunday and ine festes and wasteb̄ þane time in ydelnesse and ine folies and worse doþ ine festes þanne in oþre dazes. Vorzoþe hi ffolle by more ypined and more ydamned ine þe oþre wordle þanne Geus þet breken hare Zeterday vor þe Zunday is more holy þanne þe Zeterday.

Also byeþ þe festes principals þet byeþ yzet ine holy Cherche vor God to bidde and þonki servi herie and worþssipie of þe greate guodnesses þet He þe heþ ydo ase holy Cherche recorderþ. Ine zuyche festes ase at Cristesmesse his beringe hou He wes ybore of þe mayde at Yestre his oparizinge hou He aros vram dyape to live ate Assencion hou Ha steaȝ to hevene ine zizþe of alle his apostles at lokes hou He zente þane Holy Gost ope his apostles.

Alsuo þer byeþ þe festes of halȝen ine holy cherche vor to worþffipie and vor to servi God and herie and his halȝen of þe miracles þet He dede vor ham vor to vestin oure beleave. And þervore we ffolle þe festes of halȝen loki and bidde þet hi ous helpe avoreye oure Lhord Jesu Crist þet zuo moche his worffipeþ ine hevene and ine erþe. þanne zeneȝeb̄ he wel kueadliche þet ne lokeb̄ þe festes vor he deþ aye Godes heste and of holy Cherche.

Ac zome miȝte zigge Lyeve sire me ne may naȝt alneway bidde God ne by at cherche. Huet kuead is hit yef ich guo playe and solaci perhuile þet ich me solaci an playe ich ne þenche none manner kuead. To þan ich wille ansuere liȝtliche Vor al þane time þet þou bezest in fole gemenes in ydelnesse and in niedes þet ne byeþ naȝt idiȝt to God þou his lyst. Vor þou ffeelt ywyte þet al þane time þet þou ne þengst

naȝt a God þou hiſe ffelt rekeni vor naȝt þet zayþ an halȝen þet is to onderſtonde huanne þou ne þengſt bote to ydelneſſe of þinge þet ne is ydiȝt ine none maner to God. And vorzoþe he liest grat þing þet liest hiſ time zuo zayþ Senekes vor he lyeſt þe guodes þet he ffolde do ine zuo moche time aſe he lyeſt ine þe playes and ine ydelneſſe and þet ne is naȝt wyþoute zenne to lieſe þane time in queade wones vor God wile aeci rekeninge ate daye of dome. þiſ zayþ Saint Anſelm. And þervore me ffel alneway wel do and wel bezette þane time ine guode workes aſe moche aſe me may þerhuile þet he leveþ vor þe time is ffort aſe zayþ þe Writinge ne non ne wot hou longe he hit ffel habbe vor non ne wot huanne he ffel ſterve ne huanne he ffel paci.

Anoþer may zigge Yef hit were ſuo þet alle dāȝes ine þe yeare were meſſe dāȝes and yhote hyealde be holy Cherche huo þanne ffolde erylle and zawe ripe and mawe and oþre erþliche workes to done huerby men ffolle libbe. þerne anſwere ich lete to ham þet betere conne anſuerie þanne ich. Huo þet wyle þanne loki þe feſtes aſe he ffel he him ffel loki to done þing þet to God ne is naȝt likinde ne to hiſ halȝen. And wel to bezette þane time in God to bydde herie and þonki of hiſ guode yhere hiſ ſermons and onderſtonde to alle guode workes. Alſuo huanne at cherche man him ffel habbe wel oneste and to worþſſipe an reverence to God and to hiſ halȝen vor þe ſtede is holy and is yzet to bidde God naȝt vor to jangli vor to lleeȝe ne vor to traſſy. þanne oure Sire zayþ Min hous is hous of bene and þervore me ne ffel oþer þing do ne zigge bote þet huervore hit is yzet. þiſ zayþ ſaynt Auſtin þe ilke þet ffel come tovore þe kinge ine hiſ chombre vor zome grace to bidde he him loki well to zigge þing þet naȝt ne liki þe kinge. Wel more he him ffel loki þe ilke þet comp to cherche þet is Godes chombre and Godes hous to done and to zigge tovore God and tovore hiſ angles þing þet Him ne liki. God nele naȝt þet me maki hiſ hous marcat ne boþe huerout He wreke þo þet zyalde and boȝte ine þe temple. Vor he nele þet me maki vorewerdes ne noyſes ne nyedes ſeculeres þerinne ac rapre wile þet me onderſtonde to bidde God devouteliche and Him herie and þonki of al hiſ

guode. þer me ffele wyþclepie his herte to him and do al out alle seculere niedes yemere þoʒtes and þenche an his ffeþpe and ane his guode guodnesses þet God him heþ ydo and him deþ communliche recordi his zennes and his lackes and him zelve mildi tovore God and bidde voryevenesse and grace him to loki vram zenne and blevinge ine guode live al to þe ende. þere ffolle þe greate lhordes and þe greate lhevedyes voryete hare blisse hare miʒte hare dingnete and hare heʒnesse and þenche þet hi byeþ bevore hare Demere þet ffele his zette to skele of þe guodes þet he ham het ydo of þe dingnete huer He his heþ yzet hou hi hit habbeþ yused and ham ffele yelde be hare ofgoinge. þervore hi ffolen þer ham moche mildi to God naʒt glorie hare heʒnesse ne of hare vayre diʒtinge ne of hare vayre robes to þe vorbysne of kinge Daviþ þet hedde voryete his dingnete þo he bed God and onworþede himzelve tovore Him. Ich am he zede a lite werm and no man and ine þet he bekneu his þolemodnesse his pourhede and his vouldede. Vor ase þe werm is vould and lite þing onworþ and wext al naked of þe erþe alsuo is man vould þing of himzelve vor huanne he yede into þe exil of þise wordle naʒt he ne broʒte ne naʒt ne ffele bere away al naked he com and al naked he ffele guo. þanne saint Bernard zayþ Huet is man bote velle and a zech vol of donge wermene mete. He is wel vould and stinkinde zed ine þe byetinge a zech vol of donge ine his live mete to wermes ine his dyape. Alsuo þe gretate lhevedyes þet comeþ zuo idiʒt mid gold mid zelyer mid stones of pris and mid robes of grat cost to cherche bevore God hy ffolen nime vorbisne of þe quen Hester þet dede of hire coustouse robes and hire oþre agraiþinges þanne hi come to cherche to bidde God and hire to loʒy and bekneu hare pourehede tovore God and zayde to God Lhord þou wost þet ich hatie þe toknen of prede and þe blisse of agrayþinges and of joyaus þet me behoveþ do ope mine heauede ine grat wlatiynge. Vorzoþe and zuo heþ God grat wlatiynge to ham þet ine þise þinges habbeþ blisse and ham agrayþeþ ham vor to ffewy and to paye þe foles. God ne heþ naʒt to done mid zuyche payinges ine his cherche ac of milde herte and of clene inwyte. Zainte Pael tekþ riʒt wel hou þe guode wyfmen ham ffolle agrayþi huanne hi comeþ to cherche to bidde God. He zayþ

þet hi ffolle hadde clenliche cloþinge wyþoute to moche þet is to onderstonde be þan þet þe wyfman is vor þet þet is to moche ine one wyfman ne is naȝt to moche ine anopre. More behoveþ to ane kuene þanne behoveþ to ane borgayse oper to ane simple wyfman. Efterward he tekeþ huiche byeþ of simple ziȝþe þet is to zigge milde and fflamveste naȝt þe bolde ne þe naȝt fflamveste ase byeþ þe fole wyfmen þet guoþ mid stondinde marke ase hert ine launde and lokeþ azide ase hors of grat cost. Efterward he nele naȝt þet hi bi to bysi of hare heaueden to agrayþi mid gold and mid zilver and mid preciouſe ſtones and he wile yet eft þet at cherche þet hi hadde hare heaueden ywreȝe zuo þet non ne bi ine kueade þoȝtes vor ham and þet hi ne yeve none enchesoun to þenche quead to ham þet hiſe ysyep ac hi fflollen by ydiȝt ase he zayþ ase guode wyfmen þet ffeaweþ þe guodnesſe of hare herten be guode dedes. And þervore zayþ ſaynt Ambroyſe Huo þet wyle by yherd ine hiſ benes he ffel do away vram him alle toknen of prede and he ffel bouȝe to God be zoþe boȝſamnesſe vor to ſterie God to merci. Vor ase he zayþ proudvol cloþinge ne wynþ naȝt of God ac yef þ encheisoun evele to deme of þan oper of hire þet hit berþ.

Nou ich þe hadde yffewed þri þing þet ffol by ine bene beleave hope and devocioun. Ac to þen þet þe bene by parfitliche lievold to Gode and worþi to bi yherd hit behoveþ þet verþe þing þet is þet him behoveþ tuo wyngen þet hit bere tovore God. Þiſe tuo wyngen byeþ veſtinge and elmeſſe. Þervore þe angle zayde to Tobye þe bene is guod huanne hi heþ mid hire elmeſſe and veſtinge and wiþoute þiſe tuo þinges bene ne may naȝt vly to Gode ac zenne amerþ and him wiþdraȝþ ayen. Þervore þou ffelt ywyte þet in tuo maneres is bene amerd ase zayþ Yſaye vor þet me ne let naȝt evele to done. And þervore þet me nele voryeve hiſ misdeds ne hiſ evele ywyl vor alsuo ase þe ſmeryeles ne is naȝt worþ to hele þe wonde ne non oper þing þerhuile þet þet yzen is þerinne alsuo hit ne is naȝt worþ ne naȝt profiteþ þe bene to him þet hit zayþ þer huile þet he is ine dyadlich zenne ne ase longe ase he heþ quednesſe ine hiſ herte. And þervore zayþ þe profete Arere we oure herte and oure honden to God þet ophebbep oure benes be guode workes and þe

Apostel tekþ þet me arere clene honden ine bene. þe clene honden þet byeþ þe clene benen þet byeþ ydo ine clene inwyt vor God ne yherþ naȝt þe bene þet comþ of inwyt vol of velþe and of zenne þanne He zayþ be þe profete Huanne þe multepliest þine benes Ich nelle none yhere vor þine honden byeþ al blody. Huo byeþ þo þet habbeþ þe honden blodi bote þo þet bevleap þe poure volk þet byeþ onder ham and benimeþ ham hire guodes be strengþe. Hy habbeþ hare honden al vol of blode of þe poure vor hi benimeþ ham hare lyf and hare sostinonce be hare covaytise and be hire roberie and makeþ þe greate to mochel hedes and eteþ þe blodi snoden huerof hi ffolle paye hard scot ine þe oþre wordle bote þe Writinge ne lyeȝe þet zayþ þet God wyle acsi þet blod of þe poure of hare honden. þanne hit behoveþ þet hi yelde oþer þet hi hongi vor ase me zayþ oþer yelde oþer hongi. And þervore Gode ne yhyerþ naȝt zuich volk vor hi ne byeþ naȝt worþi. Huo þet wyle þanne by yherd ne come naȝt bevore God mid zuorde adraȝe and mid blodi honden ne ydel hond-en þet is to zigge in wyl to zeneȝi ne mid lac of ontreuþe ne ydel of guode workes. Vor þus zayþ oure Lhord ine his Spelle þou ne ffelt naȝt ffleawy þe bevore Me ydelhonded. þe ilke comþ tovore God mid ydele honden þet comþ Him to bidde wypoute makiyng of presont to God of guode workes vor ayens þan ha ffet his gate þet him bit and naȝt ne brengþ. Of þisen we habbeþ ane vorbisne ine þe Godspelle þet zayþ þet þe gate was yffet aȝe þe fole maydines þet hedden hare lompen ydel and God ham zede Ich ne knawe you naȝt þet is to zigge Ich not huo ye byeþ. Vor God ne knaup bote þo þet him trewliche serveþ þet habbeþ hare lompen vol of oyle ase hedden þe wyse maydenes þet is to zigge þet habbeþ hare herten vol of pite and hit ffeweþ be guode dedes. Zuich volk He yherþ and to zuiche volk he openeþ his gates vor he ondevangþ blepeliche hare benes.

Nou ich zigge þanne þet bene þet is yffored mid þise vour postes ase ich habbe bevore yzed ys wel miȝtvol before God vor he ffel habbe liȝtliche of Him al þet he heþ niede by hit to þe bodie by hit to þe zaule ase wytnesseþ þe writinges. þanne saint Jacob zayþ þet mochel is worþ bene of guod man vor hi is worþ vor to hele þe zike of bodie and of

zaule. Huerof himzelf zede Yef he is ine zenne hit ffel him by vorgeve. þe writinge zayþ þet Moyses overcom Amalec and al his ost naȝt be viȝt ac be his holy biddinges vor ase zayþ an holy man more is worþ an halȝen and man biddinde þane vele þousond of zenezeres viȝtinde. þe bene of a guod man openeþ þe hevene hou ffolde he bote overcome þe wyckede ine erþe. A guod ald wyf porchaceþ more of hevene ine onelepi oure biddinde þanne ffolde do a þouzond knyȝtes of þe londe in lang time be hare armes. And þervore hit is guod to zeche þe benes of guode men and specialliche of men of religion þet byeþ togydere God vor to servi and vor to bidde vor ham þet doþ ham guod. Vor yef þe bene of ane guode man is moche worþ bevore God ase zayþ þe writinge more is worþ and may þe bene of vele guode vor ase zayþ an halȝen Hit ne may naȝt by þet þe bene of vele guode men ne is yherd. þe benes of a covent byeþ rapre yherd of þe abbotte þanne þe bene of one moneke alsuo yherþ God rapre þe benes of þan þet byeþ togidere Him vor to servi þanne He zayþ ine his Spelle yef tuo of ous oneþ ham togidere Me vor to bidde al þet hi biddeþ mine Vader ham wile do.

þE ZEVE BOȝES OF CHASTETE.

Nou ich habbe yzed þe zeve stapes huerby clifþ and wext and profiteþ þet trau of virtue and of chatete nou behoveþ to zigge of þe boȝes of þise trawe þet byeþ zeven be þe zeve states of þe stapes of volke þet byeþ ine þise wordle.

þe verste stat is of þan þet byeþ yhole of bodie and habbeþ wel yloked hire maydenhod. Ac alneway hi ne byeþ naȝt ybounde þerto þet hi ne bi ine mariage. Ine þet stat me ffel loki chastete þet is clenness of herte and of bodie þervore þe children of riche men ffolle habbe guode lokeres and oneste þet hi by bezide ham and þet hi bi diligent ham wel to teeche and loki vram zenne and vram kueade velaȝrede. Vor þe fole velaȝredes amerreþ ofte children and hare teehinge þet kueade volk þe wordes of kueadnesse of ribaudie þe fole takinges and inhoneste ine zenne of lecherie and oþer huil of þo lecherie þet is aye kende.

þerof anopre time we habbeþ yspeke ine þe chapitle of vices an þervore hit ne behoveþ naȝt to reherci vor þe ilke kende ne is naȝt vayr. And þervore me ffeþ þe children chasti and wel teche and bi bezide ham þerhuile þet hi byeþ yonge and wonye his to hycalde þe guode techinges. Vor ase zayþ Salomon þet child lyerneþ ine his yeȝeþe he hit wyle healde ine his elde. And þe filozofe zayþ Hit ne is naȝt lite þing to wonie guod oþer kuead ine his yeȝeþe. Vor ase me zayþ Huo þet tekþ colte endauntine hyalde hit wyle þerhuyle hit ilest. Zuiche fource ase þe ffo takþ ate ginnynge he halt evremor ine þet stat. þanne heþ chastete nyede of guode lokinge vor oþerlaker hy ffeþ zone by vorlore.

þe oþer stat is of ham þet bieþ naȝt clene of bodie and habbeþ hare chastete vorlore and hare maydenhod er þan hy weren everte ymariffed ne ybounde mid bende. Huo may ham wyþnyme vor to bi ymariffed and alneway hy byeþ yffrive and vorþenchinde of hare zennes. In þo stat me ffeþ loki chastete vor huo þet is ine þet stat he ffeþ habbe vest porpos and wyl þet nevre mor ne ffeþ ayen yerne to þe zenne of his bodie ac rapre he him ffeþ loki be his miȝte wyþoute þet þet he him moȝe mariffi yef he wyle. And huo þet wyle ine þet stat loki his chastete hit behoveþ þet he defouly and chasti his vleff be hardnesse of vestinges and be penonces. þis is þe oþer boȝ of þise trawe.

þe þridde is of ham þet byeþ ybounde be mariage. Ine þo stat me ffeþ loki chastete out ynome þe dede of spoushod. Vor hi ffeþ loki hare bodi þe on to þe oþre klenliche and troweliche wyþoute do onriȝt þe on to þe oþren and þet acseþ þe laȝe of spoushod þet þe on bere to þe oþren laȝe and trowþe of his bodie. Vor þerhuyle þet hy byeþ yvestned togidere be spoushod þe on to þe oþre hi byeþ o body ase zayþ þe writinge and þervore ffeþ þe on love þe oþren ase himzelve. Vor ase hi byeþ on body hi ffeþ by on herte be trowelove ne nanmore ham todele be herte ne bodie þerhuile þet hi libbeþ. þervore hi ffeþ loki hare bodyes clene and chastliche out ynome þe dede of spoushod and þervore zayþ sayte Paul þet þe wyves ffeþ love hare lhordes and worffipie and devouteliche by chast and sobre. Chaste to loki hare body vram oþren þanne of hare lhordes sobre ine mete and ine drinke

vor to moche drinke and to moche ethe is grat aliztinge to þe vere or lecherie. Alsuo ffeþ þe man loki his body clenliche þet he ne yeve hit naȝt to oþre wyfmen bote to his. Spoushod is a stat þet me ffeþ wel klenliche and wel holylyche loki vor manie skeles vor hit is a stat of greate autorite vor God hit made ine Paradis terestre ine þe stat of clennesser þan man hedde yzeneȝed. And þervore me ffeþ hit holyliche loki vor þane skele þet God hit made and vor þane stede huer hit wes ymad. Efterward hit is a stat of greate dignete vor God wolde by bore of wyfman yspoused þervore þe mayde Marie made of spoushod hire mentel hueronder wolde by Godes Zone bi yconceyved and ybore. Under þo mentle wes yhole vram þe dyevle þe privite and þe red of oure scele and of oure helpe þervore þanne me ffeþ hit worþffipie and clenliche loki. Efter þet me ffeþ hit loki holyliche vor his holynesse vor hit is on of þe sacremens of holy Cherche and betokneþ þe spoushod þet is betuene holy Cherche and Jesu Crist and betuene God and þe zaule þanne þet stat of spoushod is zuo holy and suo honeste þet þe dede þet wes dyadlich zenne out of spoushod is wyþoute zenne ine spoushod and naȝ onlepiliche wyþoute zenne ac hit mai by to merite vor to wyne þet lif wyþoute ende. And þou ffeþt ywyte þet ine cas me may do þe dede of spoushod wyþoute zenne and he mai habbe grat merite ase to þe zaule.

þe verste cas is huanne me deþ þe ilke dede ine wylle vor to habbe child to servi God vor ine zuiche onderstondinge wes verst spoushod yzet. þe oþer cas is huanne þe on yelt to þe oþre his dette þanne he hit akseþ and þerto ffeþ sterie dom þet yelt to echen his riȝt huanne he hit akseþ and bit he mouþe oþre be tokne ase doþ þe wyfman þet byeþ ffamvest zuich þing to acsi. þe ilke þet vorzakþ þane oþrene þet acseþ zeneȝeȝ vor he deþ him wrang of his oȝene þinge vor þe on heþ riȝt ine þe bodie of þe oþre. Ac he þet acseþ þet he ffeþ he deþ wel and ariȝt huanne he hit deþ ine þo onderstondinge he ofserveþ avoreye Gode vor riȝt him diȝt þerto and naȝt lecherie. þe þridde cas is huanne me hit acseþ his wyve of þo dede vor to loki hire vram zenne nameliche huanne he yziȝþ þet hi is zuo ffamvest þet hi nolde nevremo acsi hare

lhord of zuiche þinnge and ylefþ þet hi ffolde valle bleþeliche into zenne oþer liztliche bote yef me hire ne acsede. Huo þet ine þo onderstondinge yelt oþer acseþ zuiche dette he ne zenez naȝt ac rapre ofserveþ avoreye God vor pite him stereþ þet to done. Ine þise þri cas ne is no zenne ine þe dede of spoushod.

Ac in oþre cas me may zeneȝi oþer liztliche oþer dyadliche and specialliche ine þri cas. þe verste is huanne me ne zekþ ine zuich dede bote þe licherie and his lost and ine þo cas me may zeneȝi liztliche and deadliche. Litzliche huanne þe lost ne paseþ naȝt þe markes ne þe zetnesses of spoushod þet is to zigge huanne þe lost is zuo yled mid scele þet þe ilke þet is in þet stat nolde naȝt þet þing do bote ine his wyve. Ac huanne þe lecherie and þe lost is zuo grat ine his wyve þet scele is yblent and ase moche he wolde do ine hire þaȝ hy nere naȝt his wyf ine þet cas is þe ilke zenne dyadlich vor zuich lecherie geþ over þe markes of spoushod huerof God wreþeþ ofte to zuiche volke and yefþ oþerhuil grat miȝte to þe dyevle ham vor to slea ase me zayþ of Sareu Raguelis doȝter þet wes yonge Tobies wyf þet hedde yhet zeve housbondes þet alle were yslaze of þe dyevle þe verste niȝt þet hi wolden ligge by her. þervore þe angel zayde to Tobyen þet hise ffolde hadde to wyve Ich þe wyle zigge he zayde ine huet volc þe dyevel heþ myȝte ine þan þet doþ out God zuo out of hare harten and of hare þoȝtes þet ne yeveþ ham naȝt bote to hare lecherie to volvelle ase an hors deþ oþer a mule and þervore ham benimþ God oþerhuil hare frut zuo þet hi ne moȝen hadde no child. Yet hi moȝe zeneȝi dyadliche ine an oþre manire þet is to wytene huanne þe on deþ aye kende and oþerlaker þanne kende of man acseþ ne laȝe of mariage acseþ ne overyernþ zuich volk zeneȝeþ more gratliche þanne oþre bevore yzed. Ac þo þet in hare spoushod lokeþ þe drede of oure Lhorde and lokeþ klene hare spoushod ase hit is yset zuych volk payeþ God.

þe oþer cas huer me may zeneȝy be spoushod is huanne man geþ to his wyve ine time þet he ffolde naȝt guo þet is huanne hi is ine þe ziknesse þet wyfmen habbeþ communliche zuo þet he is naȝt ne spareþ huanne he wot þet hi is in zuich stat zeneȝeþ gratliche and vor þan þet

God vorbyet þet man ne hadde velaꝝrede mid his wyve ine zuich stat and vor þe peril of his children. Vor ase zayþ saint Gregorie ine zuych stat byeþ ofte beyete þe crokede þe blynde and þe mezels þe dyave þe doumbe þe fforneþe þe scallede and men and wyfmen þet habbeþ opere zyknesses in hare bodie þanne hi comeþ to manhod ase goutes and beles and opere ffirewede eveles þervore þe wifman ffeþ wel zigge to hire lhorde huanne hi ys ine zuych stat þet he abyde and hi alsuo abyde þerhuile hi is ine þe ylke stat. Alsuo hi ffolen togidere spari vram þe dede of spoushod ine holy times ase ine greate festes and solemnes to yeve hamzelve þe betere God vor to servi. Alsuo in times of vestinge of holy Cherche hi ffolle abide mid þo dede naȝt vor þan þet hit by zenne zuych þing to done ine zuiche time and ine zuiche onderstondinge me may hit do. Ac operhuil hit is þet me ffeþ abide þet me moȝe hit do wyþoute zenne vor bele to hadde of God þe me him bit ase zayþ saynt Austin. Alsuo ine time þet þe wyfman lyþ a chi[l]dbedde oper nyeȝ vor to childi he ffeþ him loki vram þe dede of spoushod vor oneste and vor peril þet miȝte by. þervore þise kinges erles barouns and opere lhordes habbeþ hare chambren be hamzelve vram hare wyves ine zuiche time oper hi wendeþ to yzy hare kastele oper hare opere stedes and þervore hi habbeþ zuo vayre children and zuo chene of bodye. Me vint ine þe boc þet speķ of kende of bestes þet þe elifans nele naȝt wonye mid his wyve þerhuyle þet hi is mid childe and man be scele ffeþ bi more antempered þanne a best and þervore he ffeþ more himzelve ine þo stat þolye and ine þo time. Ac alneway ich ne zigge naȝt þet yef he deþ þe dede of spoushod ine þo time be guode cause and ine guode onderstondinge huerof God is demere yef hit is zenne.

þe þridde cas is huerine me may kucadliche zeneȝi ine his spoushod is ine holy stede vor ine holy stedes ase ine cherchen þet byeþ apropred vor God to bidde and Hym servy me ne ffeþ naȝt do þe dede of spoushod vor worþffipe of þe stede. And huo þet ine zuyche stede ne lokeþ him naȝt þo dede vor to do he zeneȝeþ vor þe scele of þe stede þet Godes Vleff and his Blod byeþ ysacred inne vor zuich þing mai by

zenne in one stede and ine one time þet ne is no zenne ine oþre. þervor þe stat is of ham þet habbeþ yby ine spoushod ac dyap heþ todeld þe on vram þe oþere and þe ilke þet is ybleved ine lyve he ffel him loki chastliche ase longe ase he is ine þe stat of wodewehod þet is a stat þet zaynte Paul prayzeþ moche þet zayþ to wodewon Huo þet guod is he him hyealde ine þet stat and yef hit him naȝt ne lykeþ he him wyvi vor betere and more holy þing is to wyvi þanne himzelve berne. þe ilke bernþ þet to zenne graunteþ vor he zet his herte be wylle and be wilninge to þe vere of lecherie ac more hit were worþ him to wyvi þanne himzelve of zuiche vere vorberne and þet is to onderstonde of ham þet byeþ ine þe stat of simple wodewehod naȝt of þan þet byeþ ine þet stat ybounde be heste þet ne moȝe naȝt ham spousy wyþoute deadlich zenne efter þe beheste. Ac alneway yef þe beheste is simple þet is to zigge huanne hi is ydo priveliche and wyþoute solemnete þaȝ hit by zuo þet ha zeneȝi dyadliche þet efter zuych ane beheste him spouseþ alneway he may bleve ine his spoushod yef þer ne is non oþer destorbinge ac he ffel do penonce vor þe beheste. Ac huanne þe beheste is solempne ase be hand of prelat oþer be profession of religion oþer be holy ordre þet me heþ ondervonge ase sudyakne oþer dyakne prest þanne þo spoushod ne is naȝt ac raþre hit behoveþ to dele þo þet ine zuiche manyre comeþ togidere vor hi ne moȝe naȝt by soved ine zuych stat. To loki þet stat of wodewehod me ffel sterie þe vorbisne of þe turle. Vor ase zayþ þe boc of kende of bestes efter þet þe turle heþ ylore hare make hi ne ffel nevremo hadde velaȝrede mid oþren ac alneway hi is one and bevlyȝt þe velaȝrede of oþren.

þri þinges belongeþ moche to ham þet byeþ ine þe stat of wodewehod. þe verste is himzelve kepe and priveliche bi ine his house naȝt vor to volȝy þe velaȝredes suspiciouses þerof we habbeþ vorbisne of Judit þet wes wodewe and hi wes a vayr wyfman of huam me ret ine þe writinge þet hi hild hare ine hare boure beffet mid hare maydenes. Huerof zaynte Pauel wyþnimþ þe yonge wyfmen wodewen þet were ydele and bysye to guonne an to comene ganglinde and to moche spekinde ac biffet hy fflollen by ine hare house and yeve ham guode workes to done ase saynte Paule tekþ.

þe oþer þing is yeve ham to bidde God and bleþeliche bi at cherche ine devocion and ine tyares ase me ret ine þe Godspelle of saint Luc þet þe ilke guode wodewe þet hette Anne þet hy ne todelde hire naȝt vram þe Temple and servede God niȝt and day ine benes and ine vestinges.

þe þridde þing is ffarþnes of metes vor ase zayþ saint Bernard þys spilþ ine lostes alsuo ase he spilþ ine þe wetere þet zuo longe he may be þer onder þet he lyst þet lif. Non ne may habbe his heaved þet is his herte longe ine þe wetere of lostes of þise wordle þet he ne ffele lyese þet lyf þet is þe grace of þe Holy Gost be huam þe zaule leveþ ine God. To þo stat belongeþ ase loȝe cloþinge naȝt proud ne bisivol to þe vorbisne of Judith þet let hire vayre robes and hare riche agrayþinges þo hire lhord wes dyad and nom cloþinge of wodewehod onworþ and loȝ and more was toȝne of weþinge and of zorȝe þanne of goye and of ydele blisse. þervore þet hi ledde chastete and hi hit wolde loki al hare lif hy hire ffrede mid þe here and veste eche daye and hi wes vayr and yong riche and wys ac guodnesse of herte and love of chastete hit hire dede do. And þus ffele libbe þet wyle loki chastete ine þo stat. þis is þe verþe boȝ of þise trawe.

þE VIFTE BOȝ OF CHASTETE.

þe vyfte boȝ of þe trawe of chastete is maydenhod and þet is þe vifte stat of ham þet lokeþ and habbeþ alneway lokinge and byeþ alneway ine wylle to loki al hare lyf hare bodyes yholliche wyþoute enye corrupcion vor þe love of God. þis stat is moche to alowe vor his dingnete vor his vayrhede and vor his guodnesse. Vor his dignete vor þet stat makeþ þane þet hit wel lokeþ anlyke to þe Angles of hevene ase ziggeþ þe halȝen. Ac þos moche habbeþ þe maydines more þanne þe Angles vor þe Angles libbeþ wyþoute vlesse ac þe maydines habbeþ overcominge of hare vlesse and hit is grat wonder þet hi lokeþ zuich ane ficblene castel ase hare fyebile body aye zuych ane strangne vend ase is þe dyevel of helle þet alneway zecþ ginnes huerby he may nime þane castel vor to robbi þet tresor of maidenhod. þet is þet tresor huerof oure Lhord spekeþ ine his

Spelle þo He zede þet þe kingriche of hevene is anlycned to þe tresor þet is yhed ine þe velde. þet trezor yhed ine þe velde is maydenhod yhed ine bodie þet is ase a veld þet me ffel eryl mid penonce and zawe mid guode workes. þet trezor is anlikned to þe kingriche of hevne vor þet lif of maydines is anlykned to þe live of hevene þet is þet lyf of Angles huerof oure Lhord zayþ ine his Spelle þet ine þe oprisinge ne ffel by non spousynge ase þer is hyer ac hi ffollen by as þe Angles of hevene.

Efterward þet stat is to praysy vor his vayrhede vor þet is þe variste stat þet is ine erþe madenhod clenliche yloked huerof Salomon zayþ ine his boc of Wysdome O zayþ he huet is vayr chastete kenrede mid briþnesse. He zet riht wel briþnesse mid chastete vor þanne is vayr castete and maydenhod huanne hi is briht be guode live and oneste. Ase þe briþnesse of þe zonne makeþ þane vayre day alsuo þe briþnesse of grace and of guode live makeþ þe maydenhod vayr and likende to God. Huerof saynt Jerome zayþ þet mochel is vayr and briht tofore þe opre virtues maydenhod huanne hi is wyþoute lac and wyþoute velþe of zenne vor huo þet is yhol of bodie and vout ine herte is ase þe berieles yhuited þet is vayr wyþoute and wyþinne vol of stench. Maydenhod is þe huite robe huerinne þe spot is vouler and more yzyenne þanne in anoper cloþ þet ffel by wel yloked vram þri spottes vram hor vram blod an vram ver. þise þri spottes beveleþ moche þis huite cloþ. þe spot of hor is þe covaytise of þe wordle þet ne ffel naht by ine his herte þeþ wyle queme God ine þe stat of maydenhod vor non ne may yqueme God and to his yvo ase zayþ sainte Gregorie and þe ilke him ffeweþ þet he ne is naht Godes vrend þet wyle kueme þe wordle þet is Godes vend þervore saint Jon zayþ þet huo þet wyle by vrend to þe wordle he ffel by vend to God and sainte Paul zayþ Yef ich wylle queme to þe volke of þe wordle iche ne ffel naht by Jesu Cristes serjont.

O toce þet me wyle kueme þe wordle is þe agrayþinge aboute þet body vor non ne wolde nevre mor zeche vairhede ne bisihede of robes ne of agrayþinge bote yef he ne wende to by yzoze of þe volke. Ac huo þet wile zeche vayrhede wyþoute he lyst þe vayrhede wyþinne huerby me kuemþ God þervore saynt Bernard zayþ to ham þet zechiþ þe coustouse

robes and þe vayr agrayþinge vor to kueme þe wordle and ham vor to ffewy þe doztren he zayþ of Babilonie þet is of confuzion zechþ hire blisse and hit ffel wende ham into confuzion and ffame evrelestinde bote yef hi ham ne wytie. Hi ham cloþþ he zayþ mid pourpre and mid vayre robes and costvolle and onder þe vayre robes is ofte þet inwyt poure and naked and hi hise alizteþ wypoute mid stones and mid broches of gold and of zelve ac hi byþ calde and voule bevore God be kueade þeawes. Ac saint Bernard zayþ and speþ of ham þet zuo ham ffeweþ ine wykkede onderstondinge and doþ more þanne hare stat acseþ. Ac al þe blisse of þe Kinges dozter of blisse ase zayþ Daviþ is wyþinne ine holy inwyt and ine vayre virtues huer þer ne is no covaytise bote vor to kueme God and þos þe spot of þe hore ne bevelþ hit naȝt.

And þos me ffel wytye in þet stat vram þe spotte of blod þet is of þoztes and of vleffliche wylninges huerof saint Jerome zayþ þet þe ilke maydenhod is sacrefice and ofringe to Jesu Crist þet ne is naȝt besmetted ine herte mid kueade þoztes ne ine vlesse of lecherie ase himzelf zayþ Naȝt ne is worþ maidenhood of bodye þer þet is velþe of herte. Ase þet frut ne is naȝt guod þaȝ hit by wel vayr wiþoute huanne hit is vorroted and wermethe.

Efterward he ffel him loki ine þet stat vram þe spotte þe comþ of þe vere. þe ver þet zengþ and bernþ ofte þe huyte robe of chastete and of maydenhod is bleþeliche zigge oþer to lheste wordes þet moȝe sterie to zenne. Vor ase zayþ zaynte Paul and eftzone we hit habbeþ above yzed þe kueade wordes amerreþ þe guode þeawes. And þervore zayþ Senekes Loke þe vram voule wordes þet ne byþ naȝt honeste vor huo þet him yfþ to voule wordes hi ham ffolle naȝt ffamie and afrounti þet is to zigge hi lyezeþ þe ffame and valleþ þe liztlaker into zenne and þervore huo þet wyle loki clenliche þane huyte kertel of madenhod him behoveþ him loki vor to speke oþer to yhiere werdes of zuyche huerof he may him berne oþer be zenge. þe prive cat beȝengþ ofte his scin and zuo ne deþ naȝt þe wylde cat. Maydenhod amang þe oþre virtues is anlikened to þe lylȝe þet is wel vayr and huyt þervore oure Lhord zayþ ine þe writinge be Salomonnes mouþe My lemman is ase þe lylȝe amang þe þornes.

Oure Lhordes lemman special is yloved þet lokeþ maydenhod vor þet is a virtue huerby zaule ondervangþ specialliche more love and þe favour of oure Lhorde Jesu Crist. þanne saint Jon þe Ewangelist þet wes mayde wes amang þe apostles þe meste belovede of oure Lhorde and Him ffewede oure Lhord þe meste tokne of loverede ase hit ffeweþ ine þe Godspelle and zuo ha wes ycleped amang þe oþre decipes þe deciple þet Jesu Crist mest lovede naȝt vorþan þet He ne lovede wel þe oþre ac þanne more specilliche vor þe maydenhod. þis lilye flour lokeþ his vayrhede amang þe þornes of vondigges of þe vlesse vor þet vless is ase a donghel þet ne carkeþ ase moche ase is of himzelve bote þornes and netlen þet byeþ kueade meniyngeþ þet ofte prekieþ þane gost. Ac þe flour of maydenhod ne heþ hede of þo þornes vor hi is wel yroted ine Godes love þet hire wereþ vram þe þornes of vondinge.

þis flour hit ffel hadde zix leves and þry grayns of gold above wyþinne. þe verste lyaf is yholnesse and clenness of bodye þet is to zigge þet þet body by yhol wyoute velpe of lecherie. Vor yef a mayde were vorlaye be strengþe and aye wyl hi ne ffolde naȝt þervore lyese hare maydenhod ne þe mede of hare maydenhod. þervore sainte Lucie zayde to þe tiront Yef þou me bevelst aye mi wyle my chasthede hit ffel by me ydobbled ase to þe coroune of blisse. þet oþer lyaf is clenness of herte vor ase zayþ saint Jerome Naȝt ne is worþ to hadde maidenhod of bodye þet heþ wyl to by yspoused. He spekeþ of þan þet habbeþ behote maidenhod vor huo þet heþ behote maydenhod oþer chastete to loki he ffel loki his herte chastliche and clenliche. þe þridde lyeaf is mildenesse vor maydenhod proud ne quemp noþing God and þervore zayþ saint Bernard Hit is wel vayr þing þet heþ mi[l]denesse mid maidenhod and wel stranglaker kuemp to God þe ilke zaule to huam mi[l]denesse yefþ los to maydenhod and maydenhod vayreþ mildenesse. Ich dar wel zigge þet wyþoute mildenesse þe maydenhod of Marie ne hedde nevre yquemd to God vor wyþoute madenhod we moȝe by yborȝe and naȝt wyoute mildenes. þe verþe lyeaf of þe flour of lilye of maydenhod is drede of God vor þo þet byeþ zopliche maidines hi were ywoned to bi dredvol and ffamvest and hit nis no wonder vor hi bereþ a wel precious

tresor in a wel fyeble vet. þanne þe mayde Marie wes alneway by hire selve and hedde greate drede þo þe Angel ffewede him to hire ac þe drede of God is þe tresorie þet þet tresor of madenhod lokeþ þet þe dyevel me may hit stele vor hi lokeþ þe gates of þe kastele huer þet tresor is beffet. þe gates of þe kastele huer maydenhod is byeþ þe gates of þe herte. þe ilke gates lokeþ þe drede of our Lhorde þet hi ne by opene to þe viende be ydele bysyhede of zizþe of hyerþe and of speche oper of guoinges ine velazredes suspiciouses vor bisihede is specialliche to yzy and to hyre þe ydelnesses of þe wordle. Hy byeþ ofte way to zenne of lecherie. þanne me ret ine þe writinge þet Jacobbes doȝter þo hi yede muzi vor bysihede vor to ysy þe wymen of þe contraye huer þet hi wes hi wes yraviffed of þe princes zone of þe cite and vorlaye. And þervore huo þet wyle loki maydenhod him behoveþ moche wyþdraze his wyttes vor to zyenne ydel bisihede and þe me deþ be holy drede of oure Lhorde þet me dret alday to wreþi. þet is þet wyt of þe vif maydines huerof oure Lhord Jesu Crist speķþ ine his Spelle þo He zede þet þe kingriche of hevene is anlikned to þe ten madines huerof þe vif were wyse and þe opre vif were foles. He clepeþ hierine þan of þe kingriche of hevene holy Cherche þet is hier beneþe huerinne byeþ guode and kueade of foles and of wyse þet byeþ lemes of holy Cherche by þe byleave of Cristendom. þe vif wyse betokneþ þo þet wel lokeþ and ledeþ þe vif wyttes of þe bodie huerof we habbeþ bevore yspeke þe vif foles betokneþ þo þet folliche his lokeþ.

þet vifte leaf is ffarpnesse of live vor huo þet wyle wel loki his maydenhod him behoveþ wel wysliche his vleff overcome and do ondervot be vestinges be wakiinges and be benes. Sappnesse of live is ase a strang heg vor to loki þane gardin of þe herte vram kuede bestes þet byeþ þe viendes of helle þet hy ne moze naȝt in þet ne wylne naȝt bote stele þet tresor of maydenhod and þervore ffel þet tresor by wel beffet and wel ydo op þet hit ne by vorlore vor huo þet hit lyst nevre ne ffel hit hadde ayen nammore þanne þe lompe huanne hi is tobroke ne may by yheld.

þet zixte leaf is blevinge þet is stedevest wyl to loki þet me heþ behote

to God. þanne saynt Austin zayþ ine þe bok of maydenhod and speķþ to maydines and zayþ þus. Volþeþ þet Lamb of mildenesse þet is Jesu Crist lokinde vestliche þet þou hest behote to God do hardiliche alsuo moche ase þe miȝt þet þe guodnesse of maydenhod ne spille ine þe vor þou ne miȝt do no þing huerby hit comþ ayen yef þou hit liest ase we habbeþ yzed vorbysne of þe lompe. And saint Bernard þus zayþ Stude þou to bleve vor hi one wynþ þe coroune of hevene.

þise zix leues bevore yzed vayreþ moche þe lylle of maydenhod ac hit behoveþ þet þis flour habbe wyþinne þri cornes of gold þet betekneþ þri maneres to lovie God. Vor maydenhod wyþoute þe love of God is ase þe lompe wyþoute oyle þanne þe fole maydenes vor hi þet ne velden naȝt hare lompen mid þe oyle weren beffet wyþoute vram þe bredale and þe wyse maydines þet wel velden hyre lompen of þe oyle yeden in mid þe bredgrome to þe bredale.

þe þri maneres to lovie God þet byeþ betekned be þe þri cornes of þe lilye saynt Austin tekþ þo he zede þou ffelt lovye God mid al þine onderstondinge wyþoute errour mid ale þine wylle wyþoute wyþzigginge and mid al þine beþenchinge wyþoute voryetinge. Ine zuyche manyere is Godes anlyche volveld ine manne by þe þri dingnetes þet bieþ ine þe zaule þet is to wytene onderstondinge beþenchinge and wyl. Hanne þise þri þinges byeþ wel ydiȝt to God ine þri maneres ase zayþ saint Austin þanne byeþ þe þri cornes of þe lilye wel ygelt mid þe golde of charite þet yefþ vayrhede and guodhede to alle virtues vor wiþoute þo golde no virtue ne is bevore God. Operlaker speķþ saynt Bernard of þe maniere to lovye God and þus zayþ O þu þet art Cristen lerne hou þou ffelt lovie God þet is Jesu Crist. Lerne Him to lovie wysliche zueteliche straneliche and stedevestliche. Wysliche þet þou ne by ystered be none prosperite. Strongliche þet þou ne by overcome be none adversite. And þus is vayr þet flour of þe lylle of maydenhod huanne hi is zuych ase we habbeþ yzed. And þet is þe oper scele huerby þe stat of madenhood is moche to praysy þet is vor his vayrhede.

þe þridde scele huerby hit is to alowe is vor his guodhede and vor þe note þet þerof comþ vor maydenhod is a tresor of zuo grat worþ þet

hit ne may by be nonen yzet a pris. þanne þe writinge zayþ þet no þing ne is worþi to be ylykned to þe chaste herte and is to onderstonde specialliche of þe chaste maydenhod vor maidenhod above alle oþre states berþ þet gratteste frut. þo þet byeþ ine spoushod yef hit lokeþ ase hi ffolden hi habbeþ þet þrittaʒte frut. þo þet byeþ in wodewehod habbeþ þet zixtiaʒte frut þo þet lokeþ maydenhod habbeþ þet hondeaʒte frut. Vor zuo zayþ oure Lhord ine his Spelle þet þet zed þet vil into þe guode londe fructefide of one half to þe þrittaʒte of oþer half to zixtiaste and of þe þridde half to þe hondredaʒte. þise þri nombres of þritti of lx and of an hondred bolongeþ to þe þri states bovore yzed. þe tale of þritti þet is of þri siþe ten belongeþ to þe stat of spoushod huer me ffel loki þe ten hestes ine þe byleave of þe Trinite. þe tale of zixti þet is wel gratter þet is of ziz ziþe ten belongeþ to þe stat of wodewehod vor in zuych stat me ffel loki þe ten hestes and mid þan me ffel do þe zix workes of merci huerof we habbeþ above yspeke. Ac þe tale of an hondred þet is þe meste of þri volde vor hi betokneþ ane rounde figure þet is þe vayreste amang alle þe oþre figures. Vor ase ine þe rounde figure þe ende went ayen to his ginninge and makeþ ase ane coroune alzuo þe tale of an hondred joyneþ þan ende to þe ginninge vor ten ziþe ten makeþ an hondred þet betokneþ þe coroune þet þe wyse maydyens ham coroune. And þaz hit by zuo þet ine þe stat of spoushod and ine þe stat of wodewehod me may wel wyne þe coroune of blisse and more habbe of mercie avoreye God þane vele madines vor manie þer byeþ ine Paradis of ham þet habbeþ yby ine spoushod and ine wodewehod þet more byeþ nier God þanne manye maydines ac alneway habbeþ þe maydines ane speciale coroune above þe coroune of blisse þet is þe coroune to alle þe halʒen vor þet þe maydines habbeþ ane speciale overcomynge of hare vleffe vor to volʒy þe Lamb of mildenesse huyder his geþ to huam hi byeþ yspoused and habbeþ ylete þe vleffliche sposayles vor to by mid him ate sposayles evrelestinde.

þe tende stat huerinne me ffel loki chastete is of clerkes yhoded ase byeþ supdeaknes dyaknes prestes and biffoppes. Alle þos byeþ yhyeade to loki chastete vor manye sceles. Verst vor þet hod þet hi

habbeþ ondervonge þet acseþ alle holinesse. þanne þet sacrement is zuo heȝ and zuo holy þet þo þet hit ondervongeþ byeþ ybounde to chastete to loky þet nevre mo hi ne moȝe ham do to spoushod. Efterward vor hare office þet hi habbeþ vor hi byeþ ydiȝt propreliche to servi God ine his temple at his wevede and handleþ and betakeþ to hare honden þe þinges þet byeþ yhalȝed ase þe vesseles yblissed þe chalis þe copereaus and þet more is grat þing wyþoute comparisoun þet Bodi of oure Lhorde Jesu Crist þet þe prestes sacreþ and ondervongeþ and betakeþ oþren.

Nou hi ffolden þanne by wel klene and wel holy vor þane scele of þe Lhorde to huam hi serveþ þet is holy and hateþ alle velþe. þanne He zayþ ine þe writinge Byeþ holy vor Ich am holy vor to zuiche Lhorde zuich maine. Vor þe scele of þe stede huer hi serveþ þet is þe cherche þet is holy and yhalȝed God to servi. Me vint ine þe writinge þet amang þe paenes þe prestes þet lokeden chastete ine þe temple weren todeld vram þe oþren þet hi ne loren hire chastete. Mochel ffolen bi more clene wyþoute comparisoun and more chast þe Cristene prestes þet servyeþ ine Godes temple þet is yhalȝed and apropred God to servi. Yet eft hi ffolle by more clene and more holy vor þet hi serveþ at Godes borde of his coupe of his breade and of his wyne and of his mete. Godes table is þe wyeved þe coupe is þe chalis his bread and his wyn þet is his propre Bodi and his propre Blod. Mochel ffolle hi þanne by clene and holy þo þet zuiche service doþ. þanne sainte Paul zayþ Hit behoveþ þet þe biffoppes and þe oþre ministres of huam he heþ yspeke þet byeþ þe ministres of holy Cherche by chaste.

þis chastete wes betokned ine þe yealde laȝe huer God het to ham þet ffolden ethe of þe lombe þet betoknede þet Bodi of Jesu Crist þet hi gerten wel hare lenden. þe gerdel huermide þe ministres of holy Cherche ffolle ham gerde ope þe lenden is chastete þet wyþdraȝþ þe lecherie of hare vleffe. þo God het to Aaron þet wes prest and biffop þet alle his children weren ycloþed ine linene kertles and ygert above mid huite linene gerdles. Aaron and his children þet serveden ine þe tabernacle betokneþ þe ministres of holy Cherche þet ffol by ycloþed

mid linene kertles of chastete þet is betokned be þe huite vlexe. Vor ase linene kertel er þan hi by huyte vele ziþe him behoveþ þet he by ybeate and ywesse and alsuo hit behoveþ þet vleff beate and wesse be dissiplines and be hardnesses and ofte weffe his herte of kueade lostes and of kueade wilnynges be zoþe ffrifte er þan me moze habbe þane huite kertel of chastete. Ac þes kertel ffler hadde þane huyte gerdel above þet is to zigge þet chastete ffler bi straytliche yloked and wel wyþdraze be abstinence [vorberinge] ase moche ase scele berþ þet is þe bocle of þe gerdle. Oþerlaker me may zigge þet þe linene kertel betokneþ chastete of herte. þe gerdel above betocneþ chastete of bodie þet ffler wyþdraze þe lostes of þe vlesse vor to loki þe chastete of þe zaule. þis ilke selve is ous betokned ine þe aube and ine þe gerdle above þet þe ministres of holy Cherche doþ am huanne hi ffler servi at Godes wyvede vor hi ffler by chaste wyþinne ine þe herte and wyþoute ine bodye. Mochel is vour þe spot of zenne and nameliche of lecherie ine þe ministres of holy Cherche vor hi bieþ þe eze of holy Cherche ase zayþ þe writinge. Vor ase þet eze let þet body and him ffler his way huerby hit ffler guo alsuo ffler þe prelas and þe oþre ministres of holy Cherche ffler þane way of helþe to oþren. þanne alsuo ase þe spot þet is wel vour ine þe eze þanne ine oþre lemes of þe bodye alsuo is þe spot of lecherie more vour and more perilous ine clerkes and ine prelas þanne ine leawede volke. Efterward hy byeþ þe ffler of holy Cherche huerine þet lewede volk lokeþ and nimeþ vorbysne ac huanne þe ffler is briht me ziþ þe wel þane spot and þe velþe þet is ine ffler ac þe ilke þet ine zuich a ffler naht ne lokeþ he ne zikþ naht his oþene spot ne þet me deþ mid þe ffler þet is vour an dim ac huanne þe ilke ffler is wel briht and clene þanne may me wel yzy and wel yknaue his spottes. Alzuo huanne þe prelat is of guode lyve and of guod los þanne he ffler nime vorbisne of guode lyve. Efterward hi ffler by wel klene and wel holy vor þet hi clenzeþ and halzeþ þe oþre vor ase zayþ saynt Gregorie þe hand þet is vour and behorewed ne may oþre manne velþe do away and þe writinge zayþ þet þe ilke þet is vour ne may nenne oþrene klensy and þet is to onderstonde ase moche ase fayleþ of his merite. Vor þe

sacrement þet is ymad be þe ministre be þe hand of þe kueade ministre ne is naȝt lesse worþ ine himzelve ne lesse virtuous ne þe lesse miȝtvol vor to halȝy ham þet hit ondervongeþ. Vor yef hit ondervongeþ be þe hand of ane guode ministre vor þe kueadnesse of þe ministre ne apayreþ naȝt þe sacrement ne þe guodnesse. Ac alneway þe kueadnesse of þe ministre may anpayri þe oþre be kueade vorbysnen and þe guodnesse edefie be vorbisne of guode lyve. þervore þanne huam þet hi halȝeþ and clenseþ þe oþre ine þet hi ministreþ þe sacremens of holy Chereche hy ffolle by þe more holy and more clene þanne þe oþre vor yef hi byeþ queade hi ffol by þe more yharmed þanne þe oþre. þis is þe zixte stat huer me ffel loki chastete and þe zixte boȝ of þise trawe.

þe zevende stat huer me ffel loki chastete is þe stat of religioun vor þo þet byeþ ine þet stat habbeþ to God behote þet hi ffolle libbe evremor chasteliche and þervore hy byeþ yhyealde and yobliged be zuȝch beheste þet nevre mor hi ne moȝe by spoused zeþþe hi byeþ profes. And huo þet him deþ spousy þe spoushod ne ffel by naȝt and þervore hi ffolle do greate payne and gratt diligence wel to loki hare chastete and vor hare stat þet is stat of holy perfeccion þet þe more þet þet stat is holy be zuo moche is þe zenne þe more and þe more voul. þe vouler þet is þe spot þe more he is yzyenne ine þe huyte robe and huo þet heȝest valþ þe zorer he him blecheþ and vor to overcome hire adversarie þet is þe dievel þet mest him payneþ vor to vondi and to do valle þo of religion and more is gled huanne he his may overcome þanne of eni oþer stat. Vor alsuo ase þe Angles of hevene habbeþ grat glednesse of ane zenezere huanne he him repenteþ and deþ penonce vor his zennes alsuo þe dyeulen ham gledieþ huanne þi moȝe overcome and do valle into zenne ane guodne man and þe more þet he is of grat stat and þe parfiter þe more heþ he þe gratter glednesse huanne he him may gyly ase þe vißere heþ more blisse vor to nime ane gratne viß þane ane littlene.

HYER LYÞ A TALE.

Me ret ine lives of holy vaderes þet an holy man tealde hou he com

to by monek and zede hou þet he hedde yby ane payenes zone þet wes a prest to þe Momenettes and þo he wes a child on time he yede into þe temple mid his vader priveliche þer he yzeȝ ane gratne dyevel þet zet ope ane vyealdirde stole and al his mayne aboute him. þer com on of þe princes and leat to him þo he him aksede þe ilke þet zet ine þe stole huannes he com and he ansuerede þet he com vram ane londe huer he hedde arered and ymad many werren and many viȝtinges zuo þet moche volk weren yfflaȝe and moche blod peryssed. þe mayster him acsede ine hou moche time he hedde þet ydo and he ansuerede ine þritti dazes. He him zede Ine zuo moche time hest zuo lite ydo. þo he het þet ha wer riȝt wel ybeate and euele ydraȝe. Efter þan com anoþer þet alsuo to him leat ase þe verste. þe mayster him acsede huannes ha com he ansuerede þet he com vram þe ze huer he hedde ymad manye tempestes vele ffipes tobroke and moche volk adreynct. þe maister acsede ine hou long time he ansuerede ine twenti dazes. He zayde Ine zuo moche time hest zuo lite ydo. Efterward com þe þridde þe ansuerede þet he com vram ane cite huer he hedde yby at ane bredale and þer he hedde arered and ymad cheastes and striff zuo þet moche volk þer were yslaȝe and þerto he hedde yslaȝe þane hosebounde. þe maister him acsede hou long time he zette þet vor to done. He ansuerede þet ine ten dazes. þo he het þet he were wel ybyate vor þet he hedde zuo longe abide þet to done wiþoute more. Ate lasten com anoþer tovore þe prince and to him he beaȝ and he him acsede Huannes comst þou. He ansuerede þet he com vram þe ermitage huer he hedde yby vourti yer vor to vondi ane monek of fornicacion þet is þe zenne of lecherie And zuo moche ich hadde ydo þet ine þise nyȝt ich hine hadde overcome and ydo him valle into þe zenne. þo lhip op þe mayster and him keste and beclepte and dede þe coroune ope his heued an dede him zitte bezide him and to him zede þet he hedde grat þing ydo and grat prowessse. þo zayde þe guode man þet huanne he hedde þet yherd and þet yzoȝe he þoȝte þet hit were grat þing to by monek and be þo encheysoun he becom monek.

Ine þise tale me may ysy þet greate glednesse habbeþ þe dyevlen

huanne hi moze do valle ane man of religion into zenne. Vor huanne þet a man is yguo into religion he is ase þe ilke þet geþ into þe velde vor himzelve to viʒte wyþ þane dyevel. þanne huanne our Lhord wolde by vonded of þe dyevle He yede into desert vor þe desert of religion is veld of vondinge. Religion is ycleped desert vor alsuo ase þe desert is hard and draye and ver vram alle men alsuo ffel by þe stat of religion hard and draye be hardnesse of live þet is a strang heg aye þe wyckede bestes and a strang armure aye þane vyend. þis is remedie aye zenne of lecherie vor huo þet wyle quenche þet ver of lecherie ine himzelve he ffel wyþdraʒe þe brondes þet byeþ þe lostes of þe vlesse þet þe guode religious ffel wyþdraʒe of his vleffe by vestinges be wakiinges be diciplines oþer oþerlaker þet ver ne may naʒt by yquenct. Huo þet wyle ane cite oþer ane castel nime he ffel ase moche ase he may wyþdraʒe þe metes and þet weter vor to aserve his [yvo] vor huanne þe castel is aserve he ne may hym hyealde aye his yvo. Alsuo þe castel of þe wombe þet is þe strengþe of þe vleffe ne may him hyealde aye þane gost þanne he is aserve be vestinges and be wyþdraʒes. þe stat of religion ffel by zuo yverred vram þe wordle þet þe ilke þet is ine þet stat ne vele naʒt huerof he ffel by dyead to þe wordle and libbe to God ase zayþ zainte Paul þet alsuo ase þe ilke þet is dyead bodilich heþ ilore alle his bodiliche wyttes þe ziʒþe þe hyerþe þe speche þane zuelʒ þane smel and þe vellinge alsuo ffel by þe religious zuo dyead ase to þe wordle þet he noþing ne vele þet belongeþ to zenne þet he moze zopliche zigge þet word þet þe Apostel sainte Paul zayde of himzelve þe wordle he zayþ is ycrucified to me and ich to þe wordle. He wolde zigge þet al alsuo ase þe wordle him hild vor vyl and vor wlatvol ase me deþ enne yhonged alsuo hed he þe wordle vor vil and vor wlatvol ase me heþ þane þet is ycrucified oþer anhonged vor his misdede. Alsuo ffel þe ilke þet is ine stat of perfeccion þe wordle hatie þet is to zigge þe covaytise and þe kueadnesse of þe wordle þet he ne vele naʒt be love and be wylninge zuo þet his conversacion by al ine hevene ase zayþ zainte Paul of him and of ham þet byeþ ine stat of perfeccion. Oure conversacioun he zayþ is ine hevene vor þet body is ine þe erþe þe herte is ine hevene be love and be wylninge.

Man religious ne ffelel noþing oʒen hadde ine erþe ac he ffelel maki his hord ine hevene ase zayþ oure Lhord ine his Spelle. Yef þou wylt He zayþ by þarfit guo and zell al þet þou hest and yef hit þe poure vor Godes love and zuo þe ffelel hadde þin hord ine hevene. Mannes hord of religion ys zoþe povertē þet comþ of guode wylle ase zayþ an halʒen ine þe lyves of vaderes vor povertē is þet menet huermide me bayþ þe riche of hevene huervore oure Lhord zayþ þet þe poure of spirit byeþ yblessed vor þe riche of hevene is hare. Vorzoþe huo þet is poure of spirit þet is of wylle he ne zekþ ine þise wordle ne lostes ne riches no worþffipes ac raþre voryet al vor God and zuo ffelel do þe guode religious þet wile clive into þe helle of perfeccion. þanne þe Angel zayde to Lot þo he wes yguo out of Sodome ne trost þe naʒt ine þe stede þet þou hest ylete ac ywyte þe ine þe helle of perfeccion. Vor huo þet is yguo out of þe conversacion of þe wordle he ne ffelel him naʒt trosti ne hycalde besyde þe wordle be wylle ne be wilninge ac him asoynny ase moche ase he may al huet he is ine þe helle of perfeccion and þer me ffelel abide to his helpe wyþoute lokinge ayen. Lottes wyf lokede behinde hire þe cite þet ber[n]de huerout hi wes iguo and þervore hi wes ychonged into an ymage of zalt. Lottes wyf betokneþ ham zeþþe þet hi byeþ iguo out of þe wordle and byeþ yguo into religion wendeþ ayen be wille and be wylninge þet habbeþ hare body ine cloystre an zetteþ hare herten ine þe wordle. þos anlykneþ þe ymage of zalt þet ne heþ bote þe lyknesse of man and hit is hard and chald ase a ston. Alsuo byeþ þet volk chealde ine þe love of God and hard wyþoute wetnesse of pite and of devocion þanne hi ne habbeþ bote þe cloþinge of hare religion. þe ymage þet wes of zalt betokneþ ine þe writinge wyt and discrecion vor ase þet zalt yefþ smac to þe mete alsuo ffelel man hadde wyt and discrecion ine his dedes and ine his wordes. þe ilke ymage þanne of zalt ffelel yve wyt and onderstondinge and vorbysne to ham of religion þet habbeþ vorlete þe wordle þet hy ne wende ayen to þan þet hi habbeþ ylete. And þervore zayþ oure Lhord ine his Spelle to his deciples þet Him volʒede beþencheþ you He zaip of Lottes wyve þet is to zigge ne lokeþ naʒt to þet ye habbeþ ylete vor

Me þet ye ne lyese þet lyf of grace and of blisse. Alsuo ase Lottes wyf vorlyas þet lif of þe bodye vor þet hi lokede to þan þet hi hedde ylete þanne oure Lhord zayþ ine his Spelle þet þe ilke þet zet þe hand a þe zuolz and lokeþ behinde him ne is naȝt worþ to þe riche of hevene. Vor ase þe ilke þe let þe zuolz lokeþ alneway bevore him vor to lede wel his zuolz alsuo ffele do he þet zet þe hand to þe zuolz of penonce oper of religion alneway ffele hadde þe eȝen of his herte þet is to zigge þe onderstandinge and þe wyl to þan þet is bevore and naȝt to þan þet is behynde þet is to þe guodes evrelestinde þet ffolen by bevore ine þe herte naȝt to þe timliche guodes þet ffolle by behynde. And þus dede zaynte Paul þet zede þet he hedde vorlyete þet þet wes behinde þet wes þe wordle and al þe covaitise þet þer is þet he ne prayzede naȝt and yede alneway bevore him vor he hedde alneway his onderstandinge and his wyl to hevene. Ac moche volk of religion zetteþ þe zuolz bevore þe oksen vor vele þer byeþ and þet is hire harm þet more zechep þe timliche þinges and doþ bevore þet ffolde by behynde þe timliche guodes bevore þe evrelestinde and þe gostliche behynde. Zuyche religious byeþ in wel grat peril of hare vorlyezynge vor hi ne habbeþ bote þe cloþinge of hare religion. To þe vorbysne of zainte Paul ffele þe guode religious vorlyete þe wordle and lete his behinde him and þe guodes evrelestinde alneway hadde bevore his eȝen and alneway guo vram virtue to virtue alhuet he comþ to þe Montioye þet is to þe helle of blisse evrelestinde huer he ffele clyerliche izy God and Him ffele lovie parfittliche and worþffipie evremo. þet is þe blissinge huer þe yefþe of onderstandinge let þo þet lokeþ clenness of herte and of bodye ase we habbeþ above yffeawed. And þervore zayþ oure Lhord þet yblissed byeþ þe clene of herte vor hy ffolle clyerliche ysy God. þe ilke blissinge beginþ hyer vor hi byeþ yelenzed of þiesternes of errour to þe onderstandinge and of spottes of zenne ase to þe wylle. And þervore hi yzyeþ God be byyleave alizte of þe briztnesse þet comþ of þe yefþe of onderstandinge huerby ~~me~~ knaup his ffeppere and al þet belongeþ to helpe of zaule wyþoute drede wyþoute comparer wyþoute chancelier and ine þe byleve of Jesu Crist huer hi byeþ zuo togidere and yzet vestliche

þet hi ne moʒe ham todele vor dyap ne vor torment. And þervore hi byeþ yblissed þe clene of herte ine þise lyve dyadliche vor hi habbeþ þe eʒen of hare herten and þe onderstondinge of hare wylle zuo clene and zuo clyer þet hi zyeʒ God and yleveþ be stronge beleave and zikere ase zayþ oure Lhord to saint Thomas þe Apostel Vor þet þou Me hest yzoʒe þou me hest yleved ac þo ffolle by yblissed þet Me ne yzeʒe and Me yleveþ. Ac þis blissinge ffel by volveld ine þe live evrelestinde huer þe clene of herte þet hier ffolle ysy Him be byleave ac alneway piesterliche hi ffolle yzi face wyþ face al aperteliche ase zayþ zayte Paul þet is þe blissinge of Angles and of halʒen of paradis þet yʒy God ine þe face yknaue enne God ine þri Persones to ysy clierliche ine þo ffeawere huerinne alle þinges byeþ briʒte mid þe Lombe and þe halʒen ham wondreþ and ham yʒyeþ and nolle ne moʒe by him an to loki. Vor þer is alle vayrhede alle zuetnesse alle guo[d]nesse welle of lif evrelestinde and al þet herte may wylni and of guod desiri. Ac ich zigge lite vor ase zayþ þe writinge ne eʒe dyeadlich ne may naʒt ysy ne eare hihere ne mannes herte þenche þet God heþ agrayþed to his vrien­des. þanne Sant Ansalme zayþ Man arere al þine onderstondinge þer above an þench ase moche ase þe miʒt huet and hou moche grat and hou moche lostvol is þet guod þet heþ þe joye and þane lost of alle guode and naʒt zuych lost ne zueche blisse ase me vint me ffeppinges ac ase moche more ase þe ffeppere is more þanne þe ffeppinges. Nou zayþ he mannes makeinge huet yzyxt þou foleant vor to zeche diverse guodes to þine zaule and to þine bodye. Love wel on guod huer byeþ alle guodes and hit is ynoʒ þet is Himself þet is heʒest guod of huam comeþ alle þe oþre ase þe streames of þe welle. Vorzoþe he ffel by wel yblissed zayþ saynt Austin þet wyþoute none nakede visage onwriʒe ffel yzy þe blisse of God and ffel by ywent ine anlicnesse of þe blisse huer he ffel ysy God ase He is huych ziʒþe is coroune wyþoute ende and al þe ffepe of halʒen þet ffel by al þe guod of man zayþ Huʒe de Saint Victor avore ye þane man þet He made ine bodye and ine zaule vor þan þet man Him yzeʒ mid þe eʒen of þe bodie ine His manhode and þe zaule him yziþ ine his Godhede zuo þet he vand zuetnesse and lost ine his

ſleppere wyþine and wyþoute wyþinne ine þe Godhede wyþoute ine þe manhode þet ſfel by þe bliſſe of man þet ſfel by his joye and his loſt and lif evreleſtinde þe ilke ybliſſed ziþe. þet is þe bliſſinge yef hit onderſtondeþ þo þet lokeþ clenneſſe of herte and of bodie.

OF þE YEFþE OF WYSDOME. OF þE VIRTUE OF TEMPERANCE
AND OF SOBRETE.

þe laſte yefþe and þe meſte and þe heþeſte is þe yefþe of wyſdom þet is a grace þet þe Holy Goſt yefþ to þe contemplative herte huerby he is ynome of þe love of God þet he naȝt ne wylneþ ne ne zeȝþ oþer þing þanne Him to zylene and to habbe ine Him vor to likni mid Him vor to bleve. þis is þet greace of perfeccion þe ende of contemplacion þe yefþe of onderſtondinge huerof we habbeþ above yſpeke makeþ knawe God and þe goſtliche þinges aſe be ziþe and be ſimple lokinges. Ac þe yefþ of wyſdom makeþ to yvele God an to yknaue aſe be zuelȝ. þanne wyſdom ne is oþer þing þanne knaulechinge ſmackinde þet is mid ſmac and mid grat loſt of herte vor oþerlaker he knauþ wyn þe ilke þet hit yziȝþ ine a vayr gles oþerlaker þe ilke þet hit drincþ and taſteþ and ſmackeþ. Ac þe filoſofes yknewen God be wrytinge aſe be ane ſfewere huerinne hy lokeden be ſkele and be onderſtondinge of his miȝte his vayrhede his wyt and his guodneſſe er þan hi yzeȝen þe ſleppinges þet He heþ ymad zuo greate zuo vayre zuo guode and zuo wel yordayned þanne hi knewen wel be zyȝþe and be vorbiſne and be ſimple ziȝþe of onderſtondinge and of kendelich ſkele. Ac nevre naȝt ne yvelded ne ne miȝte yvele be zuelȝ of riȝte love ne by devocion. Alsuo þer byeþ vele Criſtene clerkes and leawede þe wel ham yknewe be byleave and be wrytinge ac vor þet hi habbeþ þane zuelȝ naȝ wel ydiȝt be zenne hi ne moȝe no þing yvele nammore þanne þe zike vint ſmak ine þe guode mete. þe yefþe of wyſdom þet þe Holy Goſt zet ine herte zikerliche vayreþ and clenſeþ of alle velþe of zenne and arereþ zuo þane goſt of man þet he him joineþ to God be a glu of love zuo þet he is al on mid God. þer he him veth þer he him noriſſeth þer he him vetteþ þer he him loſteþ þer he him reſteþ þer he him ſleþþ þer

he voryet al his travail alle his wylninges vleffliche and erpliche and him zelve þet he him ne beþengþ of naȝt bote of þet he loveþe and þet is God onlepiliche. þis is þe laste stape of þe lheddre of perfeccion þet Jacob yzeȝ ine his fflepe þet tok þe hevene huerby þe Angles of oure Lhorde Jesu Crist clive op and doun. þe stapes of þise lheddre byeþ þe zeve yefþes of þe Holy Gost huerof we habbeþ yspeke. Be þo zeve stapes cliveþ þe Angles þet byeþ þo þet habbeþ hare herten to hevene þet ledeþ lyf of Angle ine erþe be vayrehede and be clennesses þet habbeþ hare herten in hevene be wylnynges huanne hi guoþ and profiteþ vram virtue to virtue al huet hi yzyeþ God aperteliche and herieþ parfitliche. Ac huanne hi byeþ yclive op al to þe laste stape oþerhuil hit behoveþ guo doun be loȝnesse. Vor ase moche ase man is more perfit þe more he is milde and þe lesse himzelve prayseþ þerof me kan zigge he þet is mest worþ he him mest loȝeþ. þanne þe guode perfite men ffele by ase þet trau þet is ykarked mid frut þe more hit bouȝ to þe grunde. Ine anopre manire me may onderstonde þet þe Angles yden doun vor þe guode men þet ledeþ lif of Angel an erþe be hire holyhede huanne hi byeþ yclive op to þe heȝeste stape of contemplacion huyder þe yefþe of wysdom hit let þet is alsuo ygoyned to God þet he voryet al þet is onder god be þe greate zuetnesse þet þe herte velp þet is alsuo iroted ine God þet he lyst alle alle oþre lustes zuo ham behoveþ oþerhuyl guo doun of þise zuetnesse of þise reste of þise loste vram his zuete bryesten of solas huer God ham deþ zouke ine þe contemplacion to þe workes of þe bysye lyve huerof we habbeþ above yspeke huer þe parfite abide ffolle and vor hare note gostlich and vor oþren.

Anopre scele þer is huervore hit behoveþ guo doun of þo ilke zete of contemplacion huer þe gost of wisdom woneþ. Vor þe corrupcion of þe vlesse is zuo grat þet þe gost ne may ine þise live dyeadlich longe bleve in zuo heȝ stat of contemplacion ne yvele þe ilke greate zuetnesse þet paseþ alle lostes þet me may yvele ine þise wordle ase þo wyteþ þet hit habbeþ yproved. þervore þe ayenwyȝte of þe vlesse is zuo hevvy þet he draȝþ þane gost adoun wylle he nolle he and þervore þe ilke greate zuetnesse þet þe herte contemplatif velp be þe yefþe of wysdome

ine þise dyadliche lyve ne is bote a litel zuelȝ huerby me smackeþ hou God is zuete and zofte as me tasteþ and smackeþ þet wyn er þan me drincþ his volle. Ac huanne me ffele come into þe greate taverne huer þe tonne is betake þet is ine þe live evrelestinde huer þet God of love and of pays is of blisse and of lostes and of solas ffele bi zuo abandones to echen þet alle ffolle by volle ase zayþ þe Sauter þet al þe wylhinge of þe herte ffolle be volveld þer. Huanne God ffele do come ope his vrendes ane vlod of pays ase zayþ þe prophete huerof hi ffolle by zuo vol dronke þet hi ffolle by alle dronke of þe greate plente þet is ine þine house and his ffelt do drinke of þe vlode of þine zuetnesse and of þine likinge þet mid þe is þe welle of lyve þet is þe welle evrelestinde þet alneway kuelȝ and fayly ne may þet is God zelf þet is welle of live and sterve ne may huerof arist and geþ down above alle þe halȝen þet byeþ and ffolle bi ine Paradis a vlod of blisse of lost and of pais zuo grat þet alle þo þet þerof drinkeþ hi byeþ dronke þet is þet pays and þe blissinge þet ffele by ine þe wordle þet is cominde. Hire vor to wyne and habbe me ffele libbe sobreliche ine þise wordle ase zayþ saynt Austin vor non ne dringþ of þise stremes of pais þet ne is dronke of þe plente of blisse þet ne lokeþ sobrete. þet is þe virtue þet þe yefþe of wysdom zet ine herte aye þe to moche lhede of glotunye vor wysdom tekþ sobrete ase Salomon zayþ. Sobrete is a traw wel precious vor hit lokeþ þe helpe of þe zaule and of þe bodie ase zayþ þe writinge. Of glotunye of mete and of drinke to moche comeþ vel greate ziknesse and ofte þe dyap vor be to moche drinke and ethe sterfþ moche volk and þe dyap his nimp sodaynliche ase me nimp þane viff by þe cleake þet is to zigge þe morsel ine þe mouþe.

þise virtue me ffele loky toppe alle þinges vor þe guodes þet hi deþ to þan þet his wel lokeþ. Verst sobrete lokeþ be skele and to þe onderstandinge hire vridom þet drunkenesse hire benymþ vor þe ilke þet is dronke is zuo ynome of wyn þet he lyst skele and onderstandinge and is ase adrayngt ine wyni and huanne he wenþ drinke þet wyn þet wyn dryngþ him. þe oper guod þet sobrete makeþ is þet hi delivreþ þane man of to voul þreldom þet is of þe þreldome of þe wombe vor þe glotoun

and þe to moche nimere of metes makeþ of hare womben hare god ase zayþ zaynte Paul. Vorzoþe moche he him onworþeþ þet serveþ to ane zuiche voule lhorde ase to his wombe huerof ne may go out bote velþe and stench. Ac sobrete lokeþ man ine his lhordssip vor þe gost ffeþ by lhord over þet body and þet body ffeþ servi to þe goste. þe þridde guod þet sobrete maked is þet hi loki þe gate of þe castele aye þane ost of þe dyevele þet is þe mouþ þet is þe mayster gate of þe castele of þe herte þet þe dyevel asayleþ ase moche ase he may ac sobrete him werþ þe gate þet is þe mouþ and huanne þe gate of þe mouþe is open þe gest of zenne geþ in liȝliche and vor naȝt he viȝt ayen þe oþre zennes þet naȝt wyphalt his tongue. Huo þet heþ þise virtue he heþ of his bodye þe lhordffip alsuo ase me overcomþ þet hors bi þe bridle. Sobrete heþ þe verste batayle ine þe ost of virtues and lokeþ and wereþ þe oþre virtues þanne þe dyevel vondede verst ase be þe mouþe of oure Lhorde þo he Him zede þet He ffolde maki of stenes bread. Alsuo he asaylede þane verste man be þe mouþe and him overcom vor he him openede þe gate of his castele þo he him consented to þe vondinge. To loki sobrete ous tekþ kende writinge an alle ffeþþe kende þet amang þe bestes man heþ þane leste mouþ be þe bodie. Efter man to þe oþre lemes ydabled ase þe eȝen [and] earen ac he ne heþ bote enne mouþ. Inc þet ous tekþ kende þet me ffeþ ethe lite and drinke lite vor kende is mid lite ypayd and be to moche of mete is ofte yveld down. þe writinge ous tekþ sobrete ine vele manyeres and be manye ase moȝe ysi þo þet conneþ þe writinge onderstonde an þo þet yȝyeþ þe lives of halȝen. Efterward alle ffeþþes techen sobrete vor ine alle ffeþþes heþ God yzet riȝte measure ase zayþ Salomon ine þe holy writinge. Sobrete ne is oþer þing þanne to loki riȝte measure þet alneway ayhalt þane middel ine to moche and to lite be þan þet scele aliȝt be grace tekþ. Vor ine þise timliche guodes þet þet is to moche to onen is to lite to anoþren and þet þet is to moche to ane poure manne to ane riche manne hit were ofteȝipes to lite. Ac sobrete and temperance zet over al measure. Alsuo ine gostliche guodes ase ine vestinges ine wakiinges ine dissiplines and ine oþre dedes of virtue þet byeþ ydo vor God an vor note of þe zaule zet measure zuyche

ase scele acseþ. þe virtue of temperance and of sobrete þe ilke virtues lokeþ mesure scelvolle naȝt onlepiliche ine mete and in drinke ac in alle virtues ase zayþ saynt Bernard. Vor þise virtue zet alle þe þoȝtes alle þe willes alle þe steriynges of þe herte and alle þe wyttes of þe bodye outnime þe lhordffip of riȝte scele ase zayþ Tullius þe wyse zuo þet a liȝte scele be þe yefþe of wysdome halt ine pese þe lhordssip of þe herte and of þe bodie. And þet is þe ende and þe onderstondinge of alle virtues þet þe herte and þet body by wel yordayned to God zuo þet God onlepiliche by heȝ Lhord ine zuyche manere þet al by ine his boȝsamnesse al þet he heþ ine þe regne of bodye and of þe zaule and þet makeþ sobre love of God þet zet of al þe herte into þe wille of God. þanne zaynt Austin zayþ þet þe virtue of temperance and of sobrete is alone þet is yloked to God yhollyliche wyþoute corrupcion and ous wyþdraȝþ vram þe love of hier beneþe þet is þe love of þise wordle þet troubleþ þe herte of man and hise zet ine zorȝe and him benimþ riȝtvolle knaulechinge of God and of himzelve alsuo ase me ne ziȝþ naȝt briȝtliche ine þe wetere ystered. Ac þe love of God þet is wel yclensed of alle erþliche love and of alle vleffliche willes zet þe herte ine pais vor hi him deþ and zet ine his oȝene stede þet is ine Gode þer he him restep þer he is in pais ne ne heþ blisse ne reste bote þer. þanne zayþ oure Lhord ine his Spelle þou ffelt by ine travayl ine þise wordle ac ine me þou ffelt vinde reste. And saynt Austin zede Lhord min herte ne may by ine pais alhuet hi restep ine þe. þe ilke love ne wext naȝt of erþe ne of mares of þise wordle ac hy comþ doun of þe heȝe roche hueroppe hi ys yȝet and ymad þe greate cite of paradis and þe cite of holi Cherche þet is Jesu Crist ope huam byep yset and ymad vestliche be guode bileave þe stronge casteles þet byep þe herten of guode men. Of þo heȝe roche comþ doun þe welle of love ine herte þet is wel yclenzed vor þe love of þe wordle. þe ilke welle is zuo clier and zuo yzendred þet þe herte hire yknaup and yziȝþ hire zelve and hire Makiere alsuo ase me yziȝþ ine ane vayre welle wel yzendred. Ope þo welle þe herte restep efter þe travayl of guode workes ase we redeþ of Jesu Crist oure Lhord þet þo He hedde zuo moche yguo þet He wes al weri He him zette and restede ope þe welle. þe ilke

welle bove þet guod herte he þet him wille berþe him restep is þe love of God. þe ilke welle is zuo zuete and of zuo guod smac þet þe ilke þet þerof dringþ voryet alle oþre zuetnesses and oþre smakkes. þe ilke welle ne velþ naȝt þane faut ne þe erþe ne þane merss of þise wordle and þervore hy is zuete and of guod smac to drinke vor ase moche ase þe welle yvelþ lesse of þe erþe zuo moche hi is þo holer and þe betere of to drinke. þet is þe welle of wytte and of wysdome vor þe ilke þet þerof dringþ he knauþ wyt and wysdom and velþ and smackep þe greate zuetnesse þet is ine God and þet is þe heȝeste wyt of man wel to knawe his ffeppere and Him lovie mid al his herte vor wyþoute þise filosofie alle oþre wyttes ys folye.

Zuych wyt zet þe Holy Gost ine herte þanne He him yefþ þane yefþe of wisdom þet is herte of gostliche blisse and hire adraynkþ and makeþ him dronke of holy love. Huet wyt is þet þet þe Holy Gost zet into þe herte wel yclenzed þet ich hadde hier bevore yffewed huer þet is spek of þe wyttes of þe zaule ate ginninge of þe draȝþe of virtue and þervore ich paci þe ffortlaker. þet gostliche wyt þet comþ of stedeuest love of God makeþ þe herte sobre and zofte and alle þinges amesureþ zuo þet þe herte þet is ine zuich stat is ine payse ase hi may by ine þise dyadliche live vor ine þise wordle non ne may libbe wyþoute torment wyþoute zome viȝtinge of temptacion þet God zent ofte vor to vondi his knyȝtes and vor þan þet hi conne usy of armes of virtue vor oþerlaker hi ne moȝe by guode knyȝtes þanne me couþe maky þe tornoymens ine time of pays. Ac huanne þe guode knyȝt het overcome þet tornoymment he went ayen to his house þer he him restep al in eyse. Alsuo deþ þe guode herte huanne hi heþ wel yvoȝte and heþ overcome þet tornenoyment of vondinges ha comþ ayen to himzelve and him restep in God þet him comfortep efter þe travayl zuo þet he þer voryet al his travayl and ne þengþ bote of God huer he vint al þet he wilnep þet is þet frut þet þe traw of sobrete berþ þet comþ of þe yefþe of wysdom ase ich hadde above yzed.

OF þE STAPES OF SOBRETE.

Ase ich habbe above yffewed sobrete ne is oþer þing bote to loky riȝte mesure ine alle þinges. Ac specialliche ine vyf þinges me ffele loki mesure þet byeþ alsuo ase zeve stapes huerby wext and profiteþ þet traw of sobrete.

þe verste stape of sobrete is þet me zette mesure in his onderstondinge spacialliche to þe articles and to þe poyns of þe beleave. þe ilke overgeþ mesure þet wyle zeche kendelich skele ine þan þet is above onderstondinge ase doþ þe Bougres and þe misbylefde þet wylleþ mesuri þe beleave be hare onderstondinge ac hi ffolden mesuri hire onderstondinge and hare skele to þe mesure of þe beleave þet God ous heþ yyeve. And Salomon zayde to his zone Vayre zone do into þine wytte mesure. þet is to zigge þet þou ne bi naȝt of zuo oȝene wytte ne naȝt zuo ypiȝt in þine overweninge þet þou ne flechchi vor to leve to guod red and þet þou ne lete þine wyt vor to bouȝe to þe wyser þanne þou. And specialliche to þe articles of þe beleave me ffele lete his oȝene wyt and his onderstondinge flechchi and zette ine þreldom of þe beleave ase zayþ zayte Paul naȝt vor to apeluchier ne zeche kendelich scele huer he non ne heþ ase doþ þe bysye oþer þe malancolien þet byeþ ylich þan þet zekȝ þe crammeles ine þe russoles oþer þan þet zekþ þet vel ine þe aye oþer þane knotte ine þe resse.

þe oþer stape is þet me zette mesure ine þe loste and mid þe likinge of þe wille þet me ne him aslaky naȝt to moche þane bridel to yerne to lostes of þe vlesse ne to þe covaytise of þise wordle. þanne þe wyse zayþ ine þe writinge Ne volȝe naȝt he zayþ þe covaitises ne þe wylninges of þine herte and þe miswende to do þi wyl þet þou hit ne volvelle naȝt and yeld guod skele vor yef þou dest to þine herte his wyl þou makest blisse to þine vyendes þet byeþ þe dyeven of helle. Vor alsuo ase þe ilke þet makeþ blisse to his vo ayens huam he ffele viȝte huanne he him yelt to him overcome yef he him yelt overcome to þe dyeve þet him consentep to his evele wylninges. þervore zayþ zayte Peter þe apostel ich you helsny þet ye ase oncoupe and pilgrimes you loki vram wilninges. þe ilke þet is pilgrim and ine oncoupe contraye huer byeþ

manye þyeves an robberes þet aspieþ þe pilgrims and wayteþ þe wayes ham lokeþ moche þet hi ne valle ine þe honden of þyeves and þengþ hou he may gno zikerliche. Alle þe guode men ine þise wordle byeþ oncouþe and pilgrims. Hi byeþ oncouþe vor hi byeþ cute of hare contraye þet is Paradys þet is þe contraye and heritage to guode men. Hi ne byeþ þenchinde bote vor to volvelle hire jornayes alhuet hi comeþ to hare eritage þet is þe cite of Paradis þet þe guode pilgrims zechen ase zayþ Paul þet ne habben ne nollen habbe þe eritage hier in þise wordle. Zuyche pilgrims þet willeþ guo zikerliche hi doþ ham ofte ine guode velaþrede and ine zikere guoinge. þe guode velaþrede þet let zikerliche and guoþ riþtvolliche is byleave and love. Beleave let þane way to pilgrimes ac love his berþ zuo þet þe way ham greveþ lite oþer naþt. Huo þet heþ zuyche velaþrede he ne heþ of þyves none drede þet wayteþ þe wayes þet byeþ dyeven þet nimeþ and robbeþ alle þo þet none zuiche velaþrede ne habben þet byeþ þo þet willeþ do hyere hyre lostes þet ham doþ into þe honden and into þe grines of þe dyevele. Beleave and love of God ofhalt þe herte and his wyþdraþt vram queade þoþtes and vram fole lostes þet he ne consenti alsuo ase me ofhalt þane voþel be þe ges þet he ne vly to his wylle. þe herte is ase þe voþel þet wolde vly to his wylle and bote hy by ofhealde be þe ges of beleave and of love hy vlyþþ perilousliche zuo þet hy hyre spilþ and valþ into þe grines of þe voþelere of helle þet is þe dyevel þet ne wylneþ bote to nime þane voþel. þervore þe guode man and þe wyse wyþdraþeþ hare wyl and hare lostes and hare þoþtes be temperance and be sobrete. Huerof Senekes zayþ Yef þou lovest to bi sobre and atempre wyþstore and wyþdraþ þine willes and zete ane brydel to þine covaytises. Vor alsuo ase me wyþhalt þet hors by þe bridle þet hi ne guo naþt to his wille alsuo me ffele ofhycalde þe herte be þe bridle of sobrete þet hy ne yeve hire naþt to þe wille ne to þe covaytise of þise wordle.

✓ þe þridde stape of sobrete is zette and loki measure ine wordes. Huerof Salomon zayþ þet þe wyse and þe wel ytoþte tempereþ and measureþ his wordes and saynt Jerome zayþ þet mid veawe wordes is yproved mannes lyf þet is to zigge by þe wordes me may yknaue þe

folyes and þe wyttes of men. Vor ase me knaup þet zuin be þe tonge yef hit ys hol oþer above yzawe and þervore zayþ þe wyse ine þe writinge þet þe wordes of þe wyse byeþ yweze ine þe waye þet is to zigge þet þe wyse ffelel zuo weze þe wordes ine þe waye of skele and of discrecion þet þer ne by naȝt to wyþnymene. Zome volk byeþ þet ne moze ham naȝt hyalde still ne naȝt ham loki þet hi ne zigge by hit leazinge. þet byeþ ase þe melle wyþoute scluse þet alneway went be þe yernynge of þe wetere vor hi habbeþ ase vele wordes ase þer comp of weter to þe melle. Ac þe wise zetteþ þe scluse of discrecion vor to ofhealde þet weter of fole wordes and to vele þet hi ne guo be þe melle of þe tongue. þervore zayþ þe wyse ine þe writinge Yziȝ þet weter yerne þet is to zigge Hald þine wordes ine þe scluse of discrecion vor ase zayþ Salomon Huo þet let guo þet weter to his wille he is ofte cause of strif and of chidinge and of manie kuedes þet comeþ of kueade tonge ase ich habbe bevore yzed ine þe chapitele of vices huer ich spek of þe zenne of þe tonge. þervore zayþ wel þe wyse ine þe writinge Do zayþ he þine wordes ine waye and guod bridel ine þine mouþe and nim hede þet þou ne valle be þine tonge bevore þine vo þet þe asspieþ. Anoþer zayþ Do to þine mouþe a dore and a loc and to þine wordes a waye and a yok. Huo þet ne wezþ his wordes in þe waye of discrecion and ne ofhalt naȝt his tonge by þe bridle of skele þet ffelel ofhyealde þe tonge of kueade wordes he valþ liȝtliche ine þe honden of his von þet byeþ þe dyeveln þet over al ous aspief and wayteþ. Huanne þe von þet viȝteþ aye þane castel yef hi vyndeþ þe gate oppe hi guoþ in liȝtliche alsuo þe dyevel þet viȝt wyþ þane castel of þe herte huanne he vint þe gate oppe þet is þe mouþ he nimþ liȝtliche þane castel. And þervore zayde Daviþ ine þe Sautere Ich sette guode lokinge to þe mouþe aye mine yvo þet is þe dyevel. þe lokinge of þe mouþe þet is skele and discrecion þet exameneþ þe wordes er þan hi guo out ate moþe. þis is þe viȝt huerof þe wyse speķþ ase ich habbe above yzed huer me ffelel weze þet word er hit by yzed. And þou ffelel ywyte þet zoþnesse halt þise riȝtvolle waye. Vor zoþnesse acordeþ þe onderstandinge of þe herte and þet word of þe mouþe as hit is ine þe herte.

þis waye ne ffel hongy of þis half ne of yend half a riȝt half ne a left half þet vor none prive love of man ne of wyfman ne vor timlich note ne vor hate of opren me ne ffel lete to zigge zoþ huer þet me ffel and huanne hit is nyed ne leazinges ne valsnesse me ne ffel zigge vor nenne man. ✓

Ase me ffel loki mesure ine wordes alsuo me ffel loki mesure ine hyerþe vor ase wel me may zenezzy ine kuede hyerþe ase ine kueade speche. þanne þe ilke þet yhyerþ bleþeliche missigge opren ys partiner and velaȝe of þe zenne of þan þet he yherþ þet. Non ne wolde zigge bleþeliche kuead of opren nameliche tovore greate men bote yef he ne wende þet hit likede to him þet hit hyerþ. þanne an halȝen zayþ þet non ne ffolde by misziggere bote þer by an hyerere. þervore Salomon zayþ þe norþene wynd toþraup þe raynes and þe lourinde chiere þe wordes of þe missiggere. þise greate men hi ffolden wel ham loki þet hi hiererþ and þet hi leveþ þet hi vindeþ veawe þet zoþ ham zigge. Ac vlatours and lyeȝeres byeþ to grat cheap ine hare cort þe meste dierþe þet is aboute ham is of zoþnesse an of trewþe and þervore hi byeþ ofte ygiled. þet hi yhereþ bleþeliche and yleveþ liȝtliche þet me ham zayþ and þet ham likeþ. Senekes zayþ þet þer ne lackerþ to greate lhordes bote zoþ ziggeres vor hi habbeþ lyeȝeres and vlatours to greate cheape and veawe zoþ ziggeres. Me ffel habbe þe earen opene vor to hyere bleþeliche þe guode wordes þet byeþ worþ to þe help of zaule. and yffet to fole wordes ydele and queade þet moȝe do harm and ne moȝe do guod. þervore þe wyse zayþ ine þe writinge Stoppe þine earen mid þornes and ne hyer naȝt þe queade tongen. þe queade tonge is tonge of eddre of helle þet þe misziggeres bereþ and envenimeþ þo þet his yhereþ. Aye zuyche tongen me ffel stoppi þe yeren mid þornes mid þe drede of oure Lorde oþer mid þe þornes huermide God wes ycoroured vor beþenchinge of His Passion vor huo þet heþ drede of God and beþenchinge of His Passion he nolde naȝt bleþeliche yhyere þe misziggeres ne flatours ne fole wordes ne lodliche. In anopre mancre me may onderstonde þis word. Stoppe þine yeren mid þornes. þe þornes þet prikieþ betokneþ harde wordes and prekiinde hervore me ffel wyþnime þe

missiggeres and maki his stille and ffewy semblont þet me ne hierþ his nazt bleþeliche. þer is an eddre þet is yhote ine Latin Aspis. þet is of zuiche kende þet hi stoppeþ þet on eare mid erþe and þet oper mid hare tayle þet hi ne yhere þane charmere. þe ilke eddre ous tekp a wel grat wyt þet we ne hyere nazt þane charmere þet is þe lyeþere and þe flatour þet ofte becharmep þe riche men. Ac huo þet stoppeþ on eare mid erþe and þet oper mid þe tayle he ne ffolde hadde none hede to bi becharmed of þe dyevle ne of kueade tongen. þe ilke stoppeþ þet on eare mid erþe þet þengþ þet his is of erþe and to erþe ffel come and zuo þenche his voughede and his ziknesse huervore he him ffel moche mildi and nazt him prasy. þet oper eare stoppi mid þe tayle vor to beþenche of þe dyape þet him ffel wel astonie. Huo þet þus coupe stoppi his earen he nolde yhyere bleþeliche zigge ne recordi þing þet ffolde misliki God and zuo ffolde he by wel ytempred and amesured ine hyerþe and ine lhestinge. And þis is þe verþe stape of sobrete.

þe vifte stape is to loki measure of ffiredinge of precious robes huerof me paseþ moche measure and makeþ moche of overdoinges and þervore þet overdede is grat zenne and vele ȝipe anchesoun to zenne ine en þervore me ffel ine zuyche þinges loky measure. Vor hit is to moche of pris and to moche bysy agrayþinge ne were zenne. Oure Lhord ne speke nazt zuo stefliche ine his Spelle aye þe queade riche þet zuo ofte ham ffredeþ ase of to zofte Bougeren and of to moche of pris pourpre. Moche is he fol vorzoþe and child of wytte þet of his ffiredinge is proud. Me ffolde him wel hyealde fol þet were proud to bere þe ffiredinge þet ne ffolde by bote a tokne and a beþenchinde of þe ffame of his vader and of his ȝene. þes wone of robes nes yvormde bote vor þe zenne of oure verste vader vor to wry his confusion and oure. Huanne me yziþ bere ane byrie þet is tokne þet þer is wyþine a dyad alsuo hit yvalþ ofte þet onder þe vayre robes is þe zaule dyad be zenne and nameliche ine þan þet ham gledyep and predeþ. Yef þe pokoc him prette vor his vayre tayle and þe coc vor his kombe hit ne is no wonder þet kende ham heþ yyeve an doþ be hare kende ac man oper wyfman þet heþ wyt and skele and wot wel þet kende ne heþ nazt yyeve him þet ilke ffroud

he ne ffele him naȝt prede of þe ffrede of his bodye ne of þe quayntises of his heuede þervore sayþ þe wyse ine þe writinge Ne glede þe naȝt ine vayr ffroud. And zaynte Paul þus zay þet þe wyfmen hi ffolle ham agrayþi mid sobrete þet is to zigge be mesure and wyþoute overdoinge be þe stat þet þe wyfman acseþ. Vor zoþe þet ne is naȝt wyþoute overdoinge þet on wyfman ffele hadde vor hare body ine one yere zuo vele payre of robes and of diverse maneres huerof manye poure miȝten by sostened of þan þet is to moche. Ac yet eft yef hi weren ate ende yyeve vor Godes love to þe poure yet hit were zomþing ac hi byeþ ofte yyeve to rybaus þet is wel grat zenne. þervore me ffele loki mesure ine zuyche þinge be þe stat þet þe persone acseþ ase ich hadde above yzed.

✓ þe zixte stape of temperance and of sobrete is þet ech loki guode mesure ine his contenonce and ine his beringe. þanne Seneke zayþ Yef þou art sobre and atempred nim þou hede þet þe steriynges of þine herte ne of þine bodye ne by voule ne onworþi vor of þe discordance of þe herte comþ þe discordance of þe bodie. Zome þer byeþ zuo childhedi and of zuo nice manere þet hi makeþ hamzelve to by hyealde foles. Hit becomþ wel to man of worffipe and þet is ine grat stat þet he by wel ordine and amesured ine alle his dedes and in alle his zigginges and of vayre contenonce tofore alle men zuo þet non ne moȝe nime of him kucade vorbisne ne þet he ne by yhealde vor fol ne vor child. Vor ase zayþ a grat filosofe Child of elde child of wytte and child of þeawes byeþ al on. þe writinge zayþ þet þet child of an hondred year ffele by acorsed þet is to zigge þet þe ilke þet heþ volle elde and leveþ ase a child ffele by acorsed of God. þanne zaynte Paul zayde of him zelve þo ich wes child ich dede ase a child me þoȝte ase a child ac zepþe ich com to elde of vol man ich vo alle childhedes. Vor huo þet halt ald man vor child he hine halt vor fol. And þervore zayþ zaynte Paul Ne by naȝt child of wytte ac ine queadnesse by lite. Nou is hit þanne guod þing and oneste profitable and worþffipvol to man an to wyfman and nameliche to grat volk þet hi loki scelvolle mesure ine berynge ine contenonce and þet hi by wel ordyne overal and

bevore ~~God~~ and bevore þe volke. And þis is þe zixte stape of þise trawe.

þe zevend stape is to loki mesure ine mete and ine drinke. Vor overdede of mete and of drinke deþ moche harm ine bodie and ine zaule ase ich hadde bevore yzed. þervore zayþ oure Lhord ine his Spelle Nimeþ ye hede þet youre herten ne by ygreved ne ycharged of glotounie ne of dronkhede þet is to zigge þet þou ne do overdoinge of mete and of drinke. Sobrete lokeþ mesure ine mete and ine drinke þet me ne maki overdoinge. Of þe overdoinges þet me wes ywoned to do ine drinke and ine mete ich hadde ynoȝ yspeke ine þe draȝþe of vices huanne þet ich spek of þe zenne of glotounie to huam þis virtue huerof ich hadde yspeke zuo is contrarie specialliche and þervore ich nelle nammore hyer speke.

Nou hest þou yherd þe stapes huerbi þis traw wext and noteþ and yef þou wylt ywyte þe boȝes of þise trawe yziȝ alle þe oþre virtues þet byeþ ycontinent ine þis boc and þou ffelt yvinde overal þise virtue. Vor ase ich hadde yzed above and yfflewed þis virtue zet mesure ine alle þe virtues. Huervore ich zigge þet alle þe oþre virtues byeþ boȝes of þise vor hy hyre ffeweþ ine alle þe oþre boȝes. þet traw berþ wel vayr frut and wel smakinde þet is pais of herte ase ich hadde above yzed. Vor huo þet heþ þise virtue he heþ þe herte zuo todeld vram þe love of þe wordle and zuo yyoyned to God be charite þet is charite love of God vor hi zet all oþre þinges ine vor yetinge þet ne byeþ naȝt ydyȝt to God. And ine zuyche manyre þe herte him resteþ ine God huer hi heþ al hire comfort hire blisse and hire lost þet paseþ alle oþre lostes. Zuych comfort zuych lost set þe Holy Gost ine herte þet is volmad ine þe virtue of sobrete þet comp of þe yefþe of wysdome ase ich hadde above yzed. Vorzoþe he þet zuich pays of herte miȝte hadde and yvele he ffolde him resti ine God þet is þe ende and þe volvellinge and þe somme of his wylninges. He ffolde bi yblissed ine þise wordle and ine þe oþre vor he ffolde hadde ywonne þe ilke blissinge þet God behat ine his Spelle to ham þet þise ilke pais lokede wyþoute brekinge vor He zayþ þet hi byeþ yblissed þe paysible vor hi ffolle by ycleped Godes zones. þo byeþ

payzible þet zayþ zaint Austin þet alle þe steriinges of þe herte ordayneþ and zetteþ onder þe lhordssipe of rihte scele and of þe goste. þos byeþ ycleped children vor hi bereþ þe anliknesse of hire Vader þet is þe God of love and of pais aze zayþ zainte Paul. And þanne pays and love of God is þet þing þet mest makeþ man anlikni to God and þe contrarie to þe dyevle þet is Godes vo. Efterward hi byeþ ycleped Godes zones vor hi volþeþ al hare Vader wel nier þanne eni oþer vor pays and love him volþeþ more nyer þanne eni oþer virtue. Efterward hi doþ þe workes of hire Vader vor God ne com into þise wordle bote to maki pays betuene God and man betuene man and Angle betuene man and Himzelve. þanne þo He wes ybore þe Angles zonge vor þet pays þet God hedde ybrozt into erþe and þervore þet þe volk ne ffolde zeche bote pays. þervore þanne þet hi byeþ Godes zones hi byeþ yblissed ine þise wordle be special grace. Ac þe ilke blissinge ffel by volmad huanne hi ffolle by ine payzible possession of þe eritage of hire Vader þet is of þe riche of hevene huer hi ffolle by ine zikere pays ine pesevol do huer alle lostes ffolle by volveld huer ne may by no kuead ne zorþe ne adversite ne defaute ac abundance and plente of alle guode blisse and joye wyþoute ende. þet ffel by pais worþffipvol lostvol and evrelestinde pais þet paseþ and overgeþ wyt ase zayþ zaynte Paul. And zeþþe þet hi paseþ alle wyttes hi paseþ alle wordes vor herte non ne may þenche ne mannes tonge telle huet þing is þet pais þet God heþ behote his vrendes. And þervore ich ne ffolde by bote a wlaffere ne zigge þing to þe volle and þervore ich nelle non more zigge ac hier ich wille endi mine matire to þe blisse of oure Lhorde to huam by alle worþffipe þet ous lete wonie ine his velaþrede huer is lif evrelestinde.

þis boc is ycome to þe ende.
Hevene blisse God ous zende.

AMEN.

Nou ich wille þet ye ywyte hou hit is ywent
 þet þis boc is ywrite mid Engliss of Kent.
 þis boc is ymad vor lewede men
 Vor vader and vor moder and vor oþer ken
 Ham vor to berȝe vram alle manȝere zen
 þet ine hare inwyttte ne bleve no vour wen.
 Huo ase God is his name yzed
 þet þis boc made
 God him yeve þet bread of angles of hevene
 and þerto his red
 and ondervonge his zaule
 huanne þet he is dyad. Amen.

Ymende þet þis boc is volveld ine þe eve of þe holy apostles Symon
 an Judas of ane broþer of þe cloystre of Sauynt Austin of Canterberi ine
 þe yeare of oure Lhordes beringe 1340.

THE END.

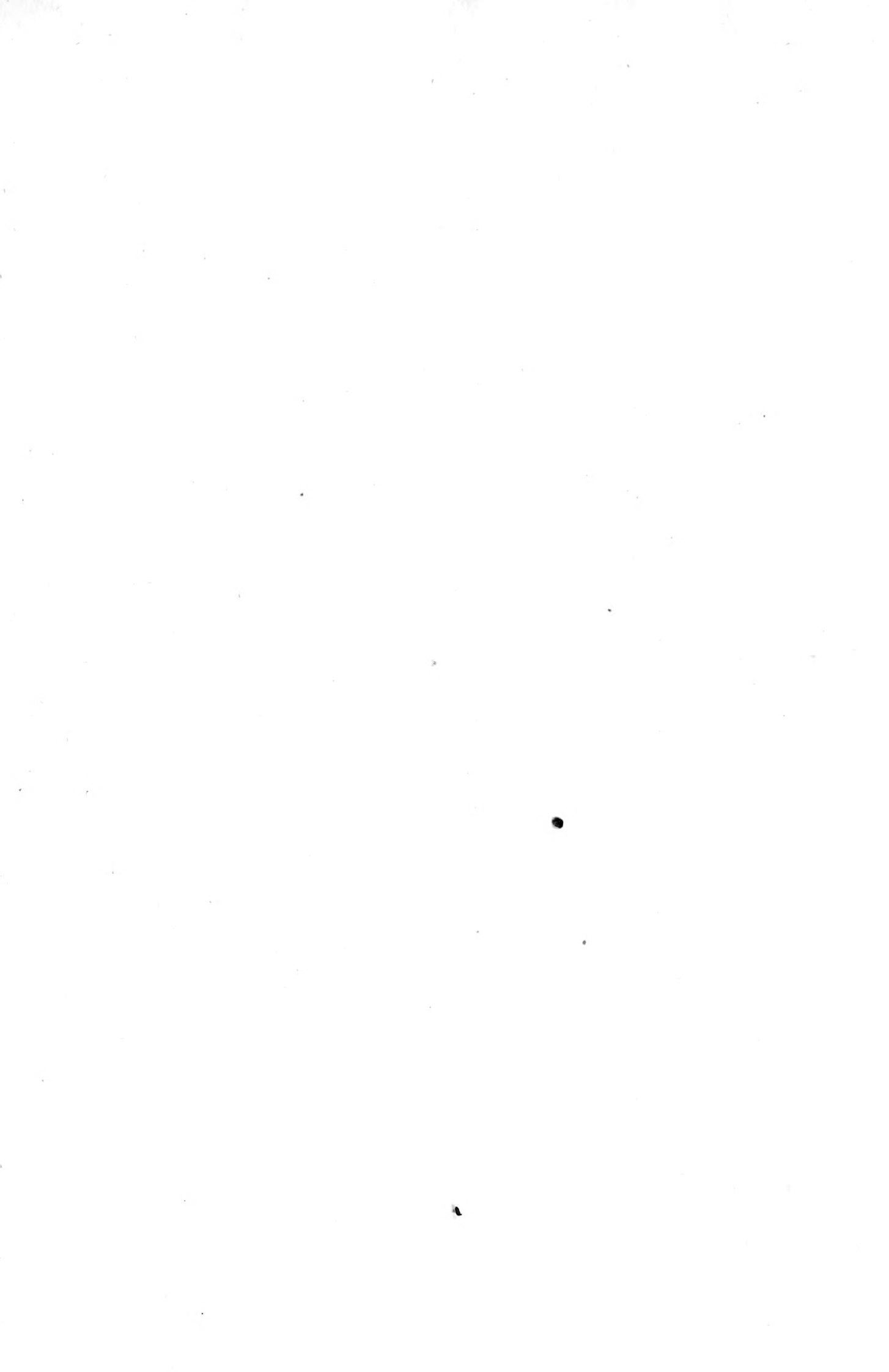
GLOSSARY.

Acsi, to ask, demand, 40, 120; *see* Oksen.
 acsyng, a demand, 28.
 adreng, to give to drink, 71.
 agelt, to sin, 1.
 aye, an egg, 203; *see* eyren.
 ayenbite, redemption, 1.
 alhuet, until, 38, 195, 201, 204.
 amer, to corrupt, 97, 98, 163.
 amote, an ant, 111.
 ampayri, to endamage, 5.
 angrise, harm, 116.
 angrisi, to hurt, 116.
 anhez, on high, 114.
 anhezi, to elevate, 15.
 anlich, like to, 114, 149, 182.
 anlicny, to resemble, 62, 71, 78, 124, 183, 210.
 anliknesse, resemblance, 78, 89, 210.
 arn, an eagle, 46.
 arjues, sloth, 23.
 astrapen, to destroy, 11.
 ate, at the, 8, 9, 110, 132.
 Barat, strife, 28, 34, 46, 57.
 behorwi, to make filthy; *see* hor.
 beriels, a grave, 7, 18, 183.
 berze, to save, 211.
 bismere, a taunt, 15, 44, 124.
 blech, discoloured, 40.
 blechi, to soil, befoul, 29, 89, 117, 191.
 blending flattery, 5; *see* blonding.

blonder, a flatterer, 45, 141.
 blonding, flattery, 43, 57, 111.
 bore, borze, saved, delivered, 1, 7, 134, 185.
 borzing, salvation, 161.
 bosyne, a trumpet, 108.
 boterel, 150.
 Bougre, a Bulgarian, a heretic, 13, 31, 48, 53, 105, 203, 207.
 Calowe-mouse, a bat, 18.
 caorsins, money-lenders, 25.
 cheast, strife, 49, 50.
 conioun, a low person, 59.
 crouch, a cross, 30.
 crammel, a crooked place, 203.
 crete, a cradle, 107.
 Dead-wed, a mortgage, 26.
 dedbote, satisfaction, 22, 23.
 digten, to prepare, 3.
 Ele, an awl, 50.
 emcristen, a fellow-Christian, 5, 50.
 emne, even; 119.
 emni, to even, 10.
 ennelepi, one, single, 57, 115.
 ereg, a witch, 29.
 efffe, ashes, 107.
 eyren, eggs, 142.
 Flechchi, to bend, 203.
 gamelos, 47.
 gavel, usury, 5, 88.
 gaveler, a usurer, 25, 105, 106.

- gaveling, usury, 25.
 gavelock, a javelin, 166.
 gemen, a game, 33.
 gerse, grass, 19, 20.
 godeli, to scold, 50.
 godeling, scolding, 49.
 godzyb, a godfather, 36.
 godzybbe, a godmother, 36.
 Halk, a corner, 18, 27, 112, 169.
 havedliche, capital, 9.
 helsny, to entreat, 203.
 hierpe, hearing, 42, 206, 207.
 hol, pure, 202.
 holyer, a fornicator, 38.
 hondredaȝte, the hundredth, 188.
 hor, corruption, 107, 183.
 huaune, whence, 101.
 Inwit, the soul or conscience, 1, 2, 3, 32, 64, 106, 113, 121, 137.
 iȝen, iron, 110, 133.
 iporsse, thrashed, 110.
 Kempe, a champion, 37.
 kuead, wicked, 5, 190.
 kuead, wickedness, 18.
 kueadhed, wickedness, 25.
 kueadliche, wickedly, 4, 18.
 kueadness, wickedness, 191.
 kueadvol, full of wickedness, 2.
 kuelȝ, to spring up, 199.
 kueme, to please, 18.
 kuemyng, pleasing, 18.
 Lac, spot, 161.
 lambren, lambs, 409.
 lesnes, remission, 8.
 leȝȝe, to laugh, 87.
 lheneliche, feebly, 22.
 lhevedi, a lady, 17.
 lickestre, a lecher, 42.
 liexni, 50.
 lifnoȝ, sustenance, 109.
 liȝtbere, Lucifer, 10.
 los, reputation, 5.
 loverede, affection, 114, 115, 118, 185.
 lucernere, the lynx, 62.
 Manhode, feudal service, 12, 13.
 manslaȝpe, manslaughter, 42.
 manslaȝpe, a murderer, 44, 89.
 menness, communion, 8.
 meteles, a dream, 131.
 momene, an idol, 2.
 mory, to become mouldy, 61.
 Namecophede, fame, 17.
 niker, a syren, 46.
 niping, a contemptible fellow, 109, 122.
 note, advantage, 126, 187, 200.
 note, to profit, 209.
 Ofaxi, to understand, 120, 121.
 oksen, to ask, require, 2, 40, 84, 88, 168.
 onlepi, one, single, 7, 8, 54, 56, 79.
 onlepihede, singleness, 14.
 onlepiliche, singly, 41, 58, 85, 89, 99.
 onlosthede, disinclination, 22.
 onryȝe, uncovered, 68, 87.
 onworȝi, to despise, 13, 15.
 onworȝhede, contempt, 13.
 onworȝnes, contempt, 13.
 opwening, arrogance, 14.
 orped, valiant, 146.
 oȝing, possession, 27.
 oȝener, a possessor, 27.
 oȝerlaker, otherwise, 6, 62, 72.
 Renay, a renegade, 12, 13.
 renay, to disclaim, abjure, 13, 31.
 reard, voice, fame, 16, 46, 169, 170.
 romongour, a seller, 33.
 roppe, the entrails, 47.

- roze, covered, 5.
 russol, a reed, 203.
 Schelvol, reasonable, 38.
 snagge, a snail, 23.
 snode, a morsel, 59, 86, 175.
 smeriels, ointment, 150, 174.
 stern, a star, 131.
 stor, incense, 169.
 ffarnebod, a beetle, 46.
 ffeawere, a mirror, 64, 125, 141, 162, 190.
 ffeppe, a creature, 71.
 ffepper, a creator, 2, 62, 161.
 ffepping, a creature, 125, 161.
 ffepp, a creature, form, 87, 125.
 ffettle, a bolt, 73.
 Toppe, above, 2, 82, 199.
 trau, a tree, 73, 74.
 triacle, a remedy, 11, 46, 114.
 Valouwi, to fade, 62.
 velaſi, to associate, 79.
 velaſrede, company, 79.
 vendonging, manuring, 26.
 verlich, immoderately, 41.
 verlichhede, excess, 41.
 vernyere, past years, 71.
 vorbisne, an example, 34, 67, 89.
 vlindre, a moth, 165.
 volkrede, society, 157.
 vreme, profit, 31, 73, 91.
 vremvol, profitable, 61, 62.
 vrepie, to secure, 3.
 Wefde, wyefde, an altar, 8, 86, 87, 133, 189, 190.
 wermene, of worms, 173.
 wern, to refuse, 151.
 wlatfer, one who speaks indistinctly, 210.
 wlatng, disgust, 142, 154, 173.
 wlatvol, disgusting, 193.
 wocnes, moisture, 73.
 wose, slime, 67, 68, 98, 143, 157.
 wreze, covered, 74.
 Yefpe, a gift, 121.
 yemere, anxious, 173.
 ynoſliche, sufficiently, 41.
 Zixtiaſte, sixtieth, 188.
 zorvollaker, more sorrowfully, 69.
 zuelſ, swallowing, 41, 63, 82, 96.
 zuelſng, swallowing, 70.
 zuolſ, a plough, 195.
 pales, nevertheless, 2, 4.
 pellich, of this sort, 2, 4, 5.
 perle, an aperture, 164.
 piefpe, theft, 2, 25.
 pierne, a female slave, 101.
 piestre, dark, 33, 126.
 piestrelliche, darkly, 196.
 piestreteness, darkness, 84, 152, 161, 195.
 pof, although, 125.
 pornhog, a hedgehog, 50.
 preapni, to threaten, 65, 75, 95.
 preapnyng, threatening, 28, 49, 50.
 prittaſte, the thirtieth, 188.



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